WORLD CALL

When a Boy Chooses the Ministry
MRS. C. H. HAMILTON

☆

Church Extension Goes Abroad
WM. T. PEARCY

☆

Congo Golden Jubilee
VIRGIL A. SLY

☆

Convention Program

☆

SEPTEMBER 1949

☆

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Vol. 31 No. 8

WORLD CALL

International Magazine for Disciples of Christ

The Cover

For this number of WORLD CALL which gives emphasis to the Christian ministry, the cover selection is a painting of "The Sermon on the Mount" by an unknown Chinese artist. The picture is from the collection of Abbott Book of Berkeley, California, and was photographed by Frank M. White of St. Louis. Mrs. C. H. Hamilton, F. H. Groom and Paul G. Preston contribute articles on the ministry.

Hidden Answers

1. What religious liberty violations were discussed at Chichester?
2. How has the Communist control of Nanking affected Christian schools?
3. When is Baptist-Disciple pulpit exchange Sunday?
4. What former missionary is the wife of an American consul in China?
5. Where and what is Puerto Nuevo?
6. Disciples have been asked to assume what quota of DP's?
7. From what to what figure has the Pension Fund membership increased?
8. What famous missionary doctor is an authority on Bach music?
9. What mission church recently celebrated Victory Day?
10. How many baptized church members in the Congo D.C.C.M.?
11. How many active Negro churches are there and with what total membership?

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"Like Eating the Cake and Having it too"

Hammond, Indiana
March 19, 1949

Board of Church Extension
Indianapolis, Indiana

Dear Brethren:

The receipt of your annuity check prompts one to feel thankful for the fine efficiency with which the officials of the Board of Church Extension conduct business. There is no concern over when the check will come, for it is never late.

There is satisfaction in having an annuity with your Board; it is something like eating the cake and having it too. For there is the pleasure of seeing one's money put to work in the Kingdom while still enjoying an income from it.

My wish is that I had thousands more to so invest.

May God richly bless you in your work of encouraging and aiding struggling congregations, and may they in turn become bright blessings to others.

I shall never forget the kindly patience you exercised with one disheartened congregation.

Sincerely yours,

Julia Florence Ebert

(Miss) Julia Florence Ebert

BOARD OF CHURCH EXTENSION, Missions Bldg., Indianapolis 7, Ind. **WC8-49**

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

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Address .....

Date of Birth .....

Survivor's Date of Birth .....

Global Highlights

News of the World Through the Eyes of the Church

Protestants Hold Inter-American Meet

BUENOS AIRES (RNS).—Approximately 100 delegates from the United States and 17 Latin American countries met here in July for the Inter-American Evangelical Conference, first of its kind held in forty years. The purpose of the conference was to shape a Protestant strategy in the Spanish-speaking countries for the next ten years.

Six thousand Protestants attended a public meeting which opened the conference and which was addressed by Dr. John A. Mackay, president of the Princeton (N.J.) Theological Seminary.

Bishop Named to NCCJ Office

NEW YORK.—L. K. Bishop, midwest area director of the National Conference of Christians and Jews, has been named vice-president of the Central Division by the NCCJ national executive committee, it was announced during the summer by Everett Clinchy, president of the Council.

Mr. Bishop

Mr. Bishop, who assumed the duties of his new office immediately, is a minister of the Disciples of Christ, formerly holding pastorates in Paducah, Ky., and Des Moines, Iowa.

Accident Fatal to Disciple Secretary

DES MOINES, IOWA.—James Arthur Dillinger, long-time secretary of the Iowa Christian Missionary Society, was killed on August 3 when his car was struck by a train at Chariton, Iowa. He was 65.

In September, 1948, Mr. Dillinger had accepted the pastorate of the Christian Church, Grant City, in northern Missouri but continued to give time to the Iowa work in an associate capacity with his successor, Loren T. Lair. Mr. Dillinger was active in cooperative work of the Disciples of Christ and prominently associated with Unified Promotion, the Crusade for a Christian World, and the State Secretaries Association. He is survived by Mrs. Dillinger and a son, James William, who is director of religious education, First Christian Church, Bartlesville, Okla.

Japanese to Head Christian University

TOKYO (RNS). — Dr. Hachiro Yuasa has been named president of the projected international Christian University of Japan. The university is to be located at Mitaka, about 17 miles from Tokyo, and is expected to open in 1951. Dr. Yuasa served as president of Doshisha University, an institution supported by the Congregational-Christian Churches, a post to which he was first appointed in 1935.

Reformed, Presbyterian Churches to Merge

BUCK HILL FALLS, PA. (RNS).—A revised master plan for merging the Reformed Church in America and the United Presbyterian Church was approved by delegates to the national assemblies of both denominations early in the summer.

The plan must now be resubmitted to local classes (groups of Reformed churches in particular areas) and presbyteries for approval.

Dr. Krenek, Czech Moderator, Dies

PRAGUE (RNS).—Dr. Joseph Krenek, head of the Evangelical Church of the Czech Brethren, most influential non-Roman religious group in Czechoslovakia, died here suddenly on June 15 at the age of 64.

A leading figure in the religious life of Czechoslovakia since his election as moderator of the Czech Brethren Church in 1939, Dr. Krenek came into national prominence during the German occupation when he was temporarily forced from office by the Nazi-controlled regime for refusing to sign an appeal to found the "Czech League Against Bolshevism."

Geo. Walker Buckner, Jr., editor of WORLD CALL, was a guest of Dr. and Mrs. Krenek in 1945, 1947 and 1948.

Officers of Church Social Work Group

RNS Photo

Officers of the Church Conference on Social Work who were elected in Cleveland early in the summer are (left to right) Miss Ruby Oakland, recording secretary; Mrs. Howard Keeler, executive secretary; Virgil E. Lowder, president; John L. Mixon, vice-president; and Miss Catherine Baker, corresponding secretary. All are from Chicago. Mr. Lowder is a minister of the Disciples of Christ and is on the staff of the Chicago Church Federation.

1950 Beecher Lectures Will be by Laymen

NEW HAVEN, CONN. (RNS).—Yale Divinity School here will establish a precedent next year when a group of laymen deliver the annual Lyman Beecher lectures on preaching. Previously, the lectures were given by clergymen.

The speakers for next year are Charles P. Taft, former president of the Federal Council of Churches; Miss Helen Kenyon, moderator of the General Council of the Congregational Christian Churches; President Henry M. Wriston of Brown University; President Arthur S. Flemming of Ohio Wesleyan University; and Edmund W. Sinnot, director of the Yale Division of the Sciences.

Protestants Plan Evangelistic Campaign

NEW YORK (RNS).—Plans for the most comprehensive and widely representative Protestant crusade ever undertaken to evangelize the nation were announced here by Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches.

Known as the United Evangelistic Advance, the effort has the support of 42 major Protestant denominations.

The Advance will begin on Oct. 2, 1949, and continue for fifteen months.

The Evangelistic Advance is under the direction of a National Committee of 62 members appointed by the Department of Evangelism of the Federal Council of Churches.

Baptists, Disciples Hold Joint Meeting

OMAHA (RNS).—High point of the Nebraska State Baptist Convention here late in June was a joint meeting with the State Convention of Christian Churches which held simultaneous sessions.

Negotiations are under way to merge the Northern Baptist Convention with the Disciples of Christ, and the executive bodies of both denominations have urged joint meetings whenever possible.

25 States Ready for CROP Drive

CHICAGO.—Organization has been completed in 25 states for this year's nation-wide drive for farm gifts in kind to feed the needy overseas through the Christian Rural Overseas Program (CROP), it was announced in July by John D. Metzler, national CROP chairman.

Taft Heads Christian Principles Study

RNS Photo

The Federal Council of the Churches of Christ in America has been given a $100,000 grant by the Rockefeller Foundation for a three-year study of the application of Christian principles to economic life. The study will be conducted by a special committee headed by Charles P. Taft of Cincinnati, former president of the Federal Council (at left, above). Shown with Mr. Taft are members of the Department of the Church and Economic Life of the Federal Council of Churches: seated—Arthur S. Fleming, chairman of the department and president of Ohio Wesleyan University (center); Jerry Voorhis, executive secretary of the Cooperative League of the U.S.A. (right); Mrs. Warwick B. Hobart, interdenominational church leader in Cincinnati; and Dr. Cameron P. Hall, secretary of the department.

The general area of the study, according to Mr. Fleming, who announced the grant, will be the disturbing questions of conscience raised for individuals by their relationships to the practices of economic groups, whether business, labor, farm or professional organizations and by the relation of their own group and its practices and program to other groups and to the community as a whole.

Warns Church-State Separation Threatened

PRINCETON, N. J. (RNS). — Dr. Charles C. Morrison, contributing editor of *The Christian Century,* said in speaking to an annual conference at Princeton Seminary in July that recent events and court decisions "leave no room for complacency" among Protestants or any "lovers of democratic government who believe in the doctrine of separation of Church and State.

Dr. Morrison described Church and State as "an unholy alliance," and cited recent incidents of what he said was encroachment on the public school system. He also reviewed Supreme Court decisions, particularly those touching on textbooks and bus service for church school pupils and said these decisions were a setback to those who advocate Church-State separation.

Special Days

Sept. 4 Labor Sunday
Sept. 11 Go-to-College Sunday
Sept. 25-Oct. 2 Church Program Week (Religious Education Week)
Oct. 2 World Communion Sunday; Crusade Sunday

Conference Studies Indian Needs

MUSKOGEE, OKLA.—Concern over the lack of educated American Indian leadership was expressed here by 250 Indian and government representatives and Protestant churchmen earlier this summer at the fifth trien-

nial conference of the National Fellowship of Indian Workers held at Bacone College. The delegates passed a resolution calling for the establishment of a million dollar American Indian Scholarship Board and asked for a scholarship fund to provide professional and technical training for some 400,000 American Indians and Eskimos.

Union Seminary Names Woman Professor

NEW YORK (RNS).—Dr. Mary Ely Lyman, dean of Sweet Briar College, Vermont, has been elected professor of English Bible at Union Theological Seminary. She is the first woman ever to hold a faculty post at Union and one of the first women to hold a full professorship in an American theological school.

Dr. Lyman is a graduate of Mount Holyoke College and Union Theological Seminary. She received her Ph.D. at the University of Chicago.

Chinese Communist Gov't to Consult Protestants

SHANGHAI (RNS). — Protestant groups will probably occupy five seats, and Buddhists two, at the forthcoming Political Consultative Conference to be sponsored by the Communist government, it was disclosed here late in July by T. L. Shen of Shanghai's Medhurst College.

He spoke at a meeting of Christian leaders which also heard Dr. Y. T. Wu, editor of the YMCA's Associated Press. Dr. Wu said it was probable that Chinese nationals would be permitted to attend ecumenical meetings abroad after foreign recognition was given to China's future coalition government.

Missionaries Study at Arkansas University

NEW YORK.—A new course in rural extension service and rural development for missionaries preparing for overseas duty was begun on July 18 at the University of Arkansas. The new course, which is given with the cooperation of Agricultural Missions Inc. and the U. S. Department of Agriculture, includes rural planning, volunteer leadership training, 4-H Club aims and methods.

Of ten missionaries enrolled in the first session of the course six were Disciples of Christ: Keith Salmonson, India; Mr. and Mrs. Raymond Adams, China; Paul D. Kennedy, Philippines, Miss Lillian Kruse, Philippines; and Garland Farmer, Puerto Rico.

Protestants Increase In Mission Fields

NEW YORK.—Protestants in mission areas have increased over 200 per cent in the past 23 years, a report issued during the summer by the International Missionary Council revealed.

The report is the first since 1936 on the status of the churches in missionary areas, as well as in other parts of the world. The survey, covering 120 countries and island groups outside the United States, Canada, New Zealand, Australia and Europe, showed that Protestant numbe jumped from 6,517,697 in 1925 25,341,283 in 1948.

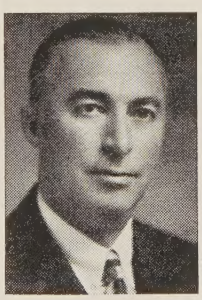
E. R. Bryan Succeeds Dan Poling

TORONTO (RNS).—Dr. Ernest Bryan, a Disciples of Christ mini ter of Washington, D. C., was electe president of the International S ciety of Christian Endeavor he July 5 at a meeting of the organiz tion's officers. He succeeds Dr. Da iel A. Poling of Philadelphia, who r tired after 24 years in the post.

Beneath the Spire

ERNEST W. BAILEY, layman of Danbury, Conn., recently observed the fiftieth anniversary of his baptism at which E. Jay Teagarden officiated. Mr. Bailey's mother is the oldest member of the same congregation in terms of membership, having been baptized 72 years ago.

A trustee of the Danbury Church of Christ, Mr. Bailey has been a deacon and church treasurer for nearly 30 years. A bank president, he is active in civic and fraternal affairs. He seldom misses attending church school or worship services. He is a former member of the Board of Managers of The United Christian Missionary Society.



Mr. Bailey

* * *

IN South Carolina and several other states of Dixie, when Disciples see MRS. CHARLES C. (MARGARET WILLARD) THOMPSON, they think of children's work. Nursery, week-day laboratory and leadership training schools all have a continuous attraction for her talents.

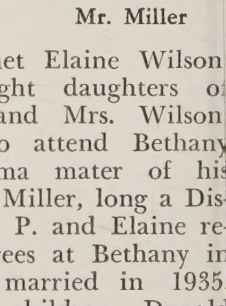
Mrs. Thompson

With the balance of her time, and it's considerable, she likes to decorate for weddings or banquets, sew, or indulge an obsession—baking cakes. She always has an arm ful of missionary books, urging ever one to read. And she's attracted in evitably by flowers and good musi

Mrs. Thompson met her husband now pastor of First Church, Charles ton, S. C., when he was assistan pastor at Jackson, Miss., as she trans ferred her church membership. He father, Dr. William Murray, wa once Mississippi State Treasurer. Sh was educated at Hamilton and Blu Mountain Colleges. The Thomp sons' three children are Charles, Jr William and Margaret.

* * *

AN exceptional town and countr pastor is J. P. (JUNIOR PLEWES MILLER, president of the Disciples' Rural Fellowship and minister of First Church, Las Cruces, N.M. A hobby is getting autographs of authors of his books.



Mr. Miller

While studying at Butler University he met Elaine Wilson one of the eight daughters o the late Bert and Mrs. Wilson J. P. desired to attend Bethany College, the alma mater of his father, V. Hayes Miller, long a Disciple minister. J. P. and Elaine received A.B. degrees at Bethany in 1934 and were married in 1935 They have two children, Donald and Kathleen. J. P. was graduated by The College of the Bible, Lexington, Ky., in 1944 with the B.D. degree.

—BELL RINGER

WORLD CALL

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"Men Working"

RALPH A. Felton of the Department of the Rural Church at Drew Theological Seminary, Madison, New Jersey, has brought out one of the most remarkable studies of services of members to their churches that we have seen. Entitled *Men Working*, Dr. Felton's little 72-page booklet, priced at 30 cents, is packed full of intensely interesting information drawn from a study of voluntary labor gifts in 341 rural churches of 27 denominations and covering 44 states.

All sorts of projects are included in this study—digging basements, landscaping, painting, repairing, installing equipment, building churches and parsonages, and numerous other forms of service. The cash value of such contributed labor ran high, but even more important are the reports as to the value of the projects to the workers themselves and to the communities in which they live. The highest rating as to such social values was given to projects for digging basements for social rooms. A very low rating was given (by the churches reporting) to "selling things to earn money for the church." *Men Working* makes a very real contribution to the literature of the rural church. Indeed, it goes far beyond the rural church field. Its comments on stewardship and the relation of the individual to his church are both sound and important.

A Protestant-Catholic Conference?

IN our July-August issue comment was made upon the fallacy of the statement sometimes made that Roman Catholicism is a great bulwark against communism. We quoted an editorial in the official Vatican newspaper disclaiming that the Roman church prefers capitalism to communism—an editorial which received almost no publicity in America.

Support of our comment has come in an address by Bishop G. Bromley Oxnam to the 700 delegates of the Newark, New Jersey, Methodist Conference.

"Contrary to the much heard statement that the Roman Catholic church offers the only successful opposition to communism, while Protestant churches do nothing," said Bishop Oxnam, "it is Protestantism that is the real bulwark against communism."

The bishop pointed out that the "danger spots" for communism in Europe are strongly Catholic countries such as Poland, southern European countries lying westward, including southern Germany, and Spain. It is here that "communist infiltration has taken place." On the other hand, he added, Protestant countries remained "dynamic, democratic, and free." Examples cited of countries which "have stood almost impregnable" were Protestant Sweden, Norway, Denmark, Holland and Great Britain.

Bishop Oxnam made clear his intent and that of Methodists generally as "opposed to any anti-Catholic movement or anti-Catholic spirit." He added, "To state our views frankly and in a friendly spirit is not to be intolerant. It is simply to hold our faith with the same consistency that the Roman Catholic holds his."

Bishop Oxnam's address was followed by the adoption of a resolution by the conference proposing that a committee of Protestants and Roman Catholics should meet in an attempt to seek a better understanding. Were such a meeting held, one of its first tasks would be to state clearly what Protestants and Roman Catholics mean when they speak on behalf of religious liberty. The position and practice of the Roman hierarchy with regard to religious liberty in Spain, Latin America and other countries where the Catholic church wields political power would need to be studied.

Evangelism in Mexico

COMMENTING on the evangelistic fervor of Mexican Protestants, F. J. Huegel of the Union Seminary in Mexico City wrote recently: "No doubt the reason the church has kept close to the standard as we have it in the Book of Acts is to be found in the fact that persecution of the same order is never more than a step or two away."

Mr. Huegel, whose ministry is far wider than that of a seminary professor, recently held evangelistic meetings in Toluca, thirty miles from Mexico City. It was here that the National Evangelical Convention was held two years ago. While the convention was in session, says Mr. Huegel, the local priest incited the Indians by telling them the Protestants had burned their virgin. Fired to a high pitch, an armed mob came in a night attack which was thwarted by locking the doors until police and firemen with hose dispersed them hours later. And now Fritz Huegel returns to preach.

Issues in Religious Liberty

Editorial Correspondence from the Annual Meeting of the Central Committee of the World Council of Churches Held in Chichester, England

EDITORIAL NOTE: George Walker Buckner, Jr., editor of WORLD CALL, *as one of the 90 members of the Central Committee of the World Council of Churches, attended the recent meeting of the Committee in Chichester, England. Sixty members from all over the world were present for the 7-day meeting. In addition to the voting members of the Committee, approximately 20 representatives of church organizations attended in a consultative capacity. Among these, Jesse M. Bader was present for the World Convention of Churches of Christ which is invited to send an observer to each meeting. The accompanying correspondence makes no attempt to cover the full scope of the Central Committee's meeting. It seeks, rather, to reflect the spirit of the gathering and to report on some of its more significant actions.*

AT Amsterdam in the summer of 1948, the World Council of Churches came into being, following a decade as an organization "in progress of formation." At Chichester, England, from July 9 to 15, 1949, the first year of the new body's formal existence was reviewed by the Council's Central Committee.

For the sake of clarification, it may be recalled that it is contemplated that the Assembly, which is the representative and basic body of the World Council, will normally meet every five years. The Assembly consists of some 400 to 500 delegates from national church bodies such as the Northern Baptist Convention and the International Convention of Disciples of Christ in the U.S.A., the Church of Scotland, the Reformed Church of Holland and similar national communions which wish to cooperate on the simple basis of "loyalty to Jesus Christ as God and Savior." Because it meets only once in five years, the Assembly appoints a Central Committee of 90 members scattered over the world to meet annually and to act on its behalf.

Members of the Central Committee, it should be noted, are not appointed by the member communions, as it would obviously be impossible to give all of these representation on so small a body. The Committee acts for and in the place of the Assembly within lines determined by the Assembly. It should be noted also that neither the Assembly, the Central Committee, nor the staff can speak for the churches.

Of necessity, much of the attention of the Central Committee had to be given to considerations of budget and organization and to review of reports of committees to which responsibility for special study had been assigned. These important, though sometimes uninspiring obligations, were faced with conscientious industry; the meeting was that of a working committee, with morning, afternoon and night sessions and with two daily periods of worship.

It should not be assumed that the Chichester meeting was simply one of routine. There was an apparent unwillingness to speak for the churches with an authority which the Committee did not possess. Yet there was a feeling that there were issues which so vitally concerned Christians all over the world that for these to be ignored by the Central Committee would reveal a lamentable degree of spiritual insensitivity. This feeling was well expressed by the Council's resourceful general secretary, Dr. W. A. Visser 't Hooft, when he said that "the church has entered into a period in which, consciously or unconsciously, it *must* play its role in world history."

THE issue of religious liberty in various parts of the world was the center of the most pointed discussion at Chichester. The agreement resulting from the discussion found expression in two resolutions and in a letter to the Inter-American Evangelical Congress meeting in Buenos Aires from July 18 to 30. To understand what Chichester said, it is essential to read not only one but all of these resolutions and messages. There were many—including myself—who felt that these should have been brought into a single comprehensive statement so that no one of the three might be regarded as incomplete or lacking in balance. The majority agreed, however, to the three statements dealing with differing specific issues.

The two types of violation of religious liberty with which the Chichester meeting dealt were, first, those which occur when totalitarian states seek to bring organized religion to a subservient position; and second, violations of religious liberty which result from repressive measures on the part of or instigated by a dominant religious faith. The Central Committee made clear its opposition to *both* types of violation of freedom of religion.

THE first statement adopted had to do with totalitarian restrictions upon religion. It prefaced its condemnation of totalitarian methods by conceding that resentments against the churches among "the underprivileged masses of the world" often come because efforts of the churches "to realize the brotherhood of man have been so weak." It then added:

"But justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end everything is permitted. It maintains the complete sufficiency of man. It sets political power in the place of God. It denies the existence of absolute moral standards. It moulds the minds of the young in a pattern opposed to the message of the gospel. It sanctions the use of all manner of means to overthrow all other views and ways of life.

"We call upon statesmen and all men who in every nation seek social justice to consider this truth: a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God and between man and man. Only the recognition that man has ends and loyalties beyond the state will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom. We declare the duty and the right of the church to preach the word of God . . . to apply God's will to all realms of life. We warn the churches in all lands against the danger of being exploited for worldly ends. In countries where the state is antagonistic to the Christian religion or indeed wherever full religious freedom is denied, we ask all Christians to re-

(*Continued on page* 8)

When a Boy Chooses the Ministry

By MRS. CLARENCE H. HAMILTON*

Mrs. Hamilton

"WHAT would you like to be, Jimmie, when you've grown up?" asked a favorite aunt of her fourteen-year-old nephew.

"Well, if I could be what I'd like to be, I'd be a preacher, Aunt Babette, but I don't know whether I'm smart enough to be a preacher. If I'm not smart enough to be a preacher, I'd like to be a teacher."

A year later, when Jimmie Creel came home from the Lakeside Conference, he told his parents he had definitely decided to be a minister of the gospel.

"That is a high profession to aim at," said his father. "We'll help you all we can. You know, of course, that it takes a very special kind of strength and courage to be a minister. It takes many years of preparation, too. You will have plenty of time to try yourself out, and see if this is really what you want to do . . . and can do."

Jim knew it took brains to be a preacher. He had listened to thoughtful sermons. He had learned much about God and the Christian way of life from the man who had been their minister for many years. And he had heard his parents speak with respect of his learning and of his point of view on many things. He had many questions in his own mind as to his fitness in this respect, but he would go to college and do his best. It would take brains and learning to be like his minister or the conference leaders who knew, without being told, the deep questions that came to him when he was alone. They had given him a vision of God working through people and with people to make a better world. He wanted to pass this on to others, to give them this faith and incentive for living. He would have to know a lot before he could do that. But why "a very special kind of strength and courage"? His dad surely knew he was no sissy. He was halfback on the high school team and one of the school's best wrestlers. He was surely strong enough, and he couldn't think of any thing he was afraid of.

But he learned as the years passed what kind of courage it took—to say his prayers in camp when the other boys poked fun and called him "the parson,"—to befriend a Japanese family during the war—and later, to face all the implications of science and psychology as he wrestled with new and disturbing ideas of man and the world he lives in. Once he had written to his father about his doubts and dilemmas. His father had answered him in this manner:

"Don't be afraid of the truth, and don't be afraid of life! Jesus said, 'You shall know the truth and the truth will make you free.' The truth of Christ's teaching must be restated and made relevant to each generation. Maybe that is your job. Don't be content with a smattering of biology or psychology. Learn as much of the truth as you can. It will free you from the meaningless ideas of former generations."

So Jim kept to his purpose, often wondering if he were really on the right track. Psychology fascinated him. It seemed to offer so much help to mankind. A political career wooed him. Where else was there such need for men of courage and ideals? But he came back again and again to his first purpose. After all, fundamental to everything good was the need for men to have faith in God and the power of God in their lives.

At the UNESCO meeting in Cleveland, Sir Arthur Maud, distinguished representative from Great Britain, had put in clear and impressive language the faith motivating his labors for peace.

"I believe that the world and all of us were made by God, that Jesus Christ lived and spoke the truth to us, that it is possible to live in fellowship because we are sons of one Father, and because his nature and ours is to love. And I believe that we can learn to live in fellowship because the power of the spirit is here to work in all of us, if we choose."

And what was it his favorite professor in psychology had said in that magnificent chapel address which had moved him so deeply? He was talking about "moral force."

"It is more powerful than atomic energy," he had said, "for it has produced and will control atomic energy. It is more powerful than powers of dictators, for it will overthrow them. It is more powerful than the threat of death for it has defied death. It is more powerful than hunger for it has induced prolonged fasts. It is as powerful as love, as clear-sighted as the vision of truth itself, as calculated to lift the heart as beauty. It *moves* us."

Yes, he might call it "moral force," but what is moral force but God in us, working through us to bring about man's highest good? God's love and power must be known to all men. He must preach the gospel of this saving love; so few really believed it.

Last Sunday Jim Creel was ordained in the church of his childhood and youth. (His mother could not remember whether he had been six months or a year old when he first attended, sleeping on a pillow in the pew beside her.) His father had taught an adult class in this church for many years and was at this time an elder. Ministers and elders of other churches had participated in the examination in the afternoon and listened to his statement of faith and purpose. But the moving moment came when this clear-eyed youth knelt before his father, the minister and elders for the laying on of hands which set him apart for the preaching of the Word.

NO high-pressured, emotional appeal to youth to dedicate themselves to Christian service can bring lasting, fruitful results. Preparation for Christian service, like the beginning of Christian living, is in the quiet, constant living nurture of a Christian home. A

*Mrs. Hamilton and her husband, Professor Clarence Hamilton, of Oberlin, Ohio, were formerly missionaries to China.

child learns to love what his parents love, to honor and respect what his parents hold worthy of honor and respect. Jim's parents loved the church and held the minister in high esteem and affection. He had made his contribution to their happiness on all the important occasions in their family life. Jim's parents, as well as the minister, stood by him in his purpose to become a preacher.

Encouraging a young person after he has made his choice is far different from pushing him into one kind of work because it is what the parents think he should do, or what they would like to have done if they had had his opportunity. The pressure may be overt or subtle. One sometimes sees children of preachers or missionaries who are unhappy as preachers and missionaries because the choice was not really theirs. Their parents took their decision for granted. Their education was planned and paid for with this in view. Rather than upset the parents and disappoint others they went through with their plans. Some, generalizing from their limited experience, have said that children of parents engaged professionally in religious work never take on full-time religious service themselves. Others, with an equally limited point of view, say they usually do!

THE truth is that a child is likely to be drawn to whatever kind of work his parents do, if they are happy in it, if they find enduring satisfaction in what they can accomplish, and talk about it enthusiastically in the family circle. But if the parents in their home dwell primarily on the limitations of their life, their hardships and frustrations and griefs, a child quite naturally turns to something more promising.

PARENTS have no easy job in any case, when it comes to the time when their young people are making the choice of a life work. We want them to choose what will give them the deepest spiritual rewards and make a contribution to the Christian community; we want them to be happy; and let's be frank, we want them to earn a decent living. It is a wise parent who will exert no pressure, but honoring all occupations, will help his child to realize that he may serve God and his fellow men through whatever work he chooses to do. But for the one who has the particular gifts and the unquenchable desire to give himself fully to the Christian ministry, parents need a large measure of understanding and confidence.

In his preparation he will, of necessity, have to consider many points of view, and different interpretations of the Bible. It is for us, the parents, to have confidence in the soundness of his faith and the integrity of his mind, even if we cannot go along with him through all the crises, emotional and intellectual, and to be proud of his choice and devotion.

Much depends upon the attitudes of his parents if a youth is to choose full-time Christian service. But not all. Parents may honor the Christian ministry, but a youth sees the minister of his own church and judges all by him. If he is a bigot or a fanatic or a

(*Continued on page* 15)

Issues in Religious Liberty

(*Continued from page* 6)

member that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. . . . We urge all Christians to stand firm in their faith, to uphold Christian teaching for their children."

The second action on religious liberty took the form of a letter to be delivered to the Buenos Aires Inter-American Evangelical Congress by two members of the Central Committee, Dr. John A. Mackay and Dr. Marc Boegner. Following expressions of rejoicing over this first such meeting held under "the direct leadership of the national evangelical churches in Spanish and Portuguese America," the message, with obvious reference to Roman Catholic practices, said:

"We are concerned with the situation created in many parts of the world when a dominant religious community denies full religious freedom to the members of other religious communities. A study of this problem will be undertaken by our committee. We know that you have had to face, and continue to face, this problem. The Central Committee would welcome information regarding the situation in which you find yourselves today, or may find yourselves at any future time, with respect to religious freedom. It pledges itself to render you such assistance as it may be able through its counsel and prayers."

The third action in this area of concern came because of the situation faced by Protestants in Spain—a situation which constitutes one of the most flagrant cases of violation of religious liberty. The resolution took note of "evidence of discrimination and repression exercised by dominant religious majorities against minorities" and reiterated the statement of Amsterdam that "we oppose any church which seeks to use the power of the state to enforce religious uniformity. We resist all endeavors to spread a system of thought or of economics by unscrupulous intolerance, oppression, or persecution." The resolution then recommended "that the subject of religious liberty in relation to dominant religious communities" be placed on the agenda of the next meeting of the Central Committee to be held in Canada in 1950.

The Chichester meeting was, of course, concerned with many other interests and problems of the church. Much time was given to the consideration of the budget and of the need for the churches to face up to the underwriting of an adequate program of Christian world cooperation. Plans were approved for greater emphasis on the work of youth, laymen and women and upon the cultivation of closer relations with the younger churches. The excellent progress of the study department was noted. Plans were also approved for holding a world Faith and Order Conference in Sweden in 1952.

In summary, it may be said that the work of the new World Council is getting under way in a gratifying manner. Problems are many. Readjustments have had to be made. New patterns of thinking and of cooperation are in the making. The World Council will be what the churches and the Protestant and Orthodox Christians of the world want it to be. It will be great or small in accordance with the measure of their interest and their devotion.

"We Belong Together"

By JESSE M. BADER

EDITORIAL NOTE: *Dr. Bader is a member of the Disciple section of the Joint Commission on Fraternal Relations Between Northern Baptists and Disciples of Christ. He has been assigned responsibility for promoting the observance of November 13 as Pulpit Exchange Sunday among churches of the two bodies.*

AT LAST we are going to unite with somebody! I hope I may live to see that day when the Baptists and Disciples of Christ are one. Indications are that this glorious event will come about in our day and time. Heartening progress is being made.

For five years representatives of the Northern Baptist Convention and the International Convention of Disciples of Christ have been holding meetings to explore and consider a possible union of these two great communions. This Commission, composed of thirty representatives, has passed the "talking" stage and has arrived at the "action" part of its work. A charting of the road to union is being undertaken seriously. Definite projects are now under way.

One of the projects is the observing of an annual Pulpit Exchange. This plan was begun last year on Sunday, November 14, when 200 pastors and 200 churches participated in this first Exchange. These were most enthusiastic about the experience. Because of the heartening reports received from those who were a part of the Exchange, the Commission is attempting to arrange for 600 preachers and 600 churches to participate in a second Pulpit Exchange on next November 13.

This Pulpit Exchange plan helps to cultivate friendship, understanding and fellowship at the "grass roots." This fusion of the two communions must begin in the local churches. This means rural as well as urban churches. The desire for union must be kindled there, for unless the "average" church member in both groups wants it, it will not happen. Since Baptist churches, like those of Disciples of Christ, are congregational in form of government, it will take a great deal of patience, great effort and a long process of cultivation and education to bring the union about. Many in both communions believe it can be done because it is the will of God that it should be done.

May I urgently request that every preacher of the Disciples of Christ who believes in this undertaking which looks toward the union of the two communions plan to exchange pulpits with a Baptist minister in his or in some other community. No preacher should be timid in making the approach. Take the initiative and seek to work out an Exchange for November 13. If for any reason that particular Sunday is not satisfactory, then take any other Sunday in November.

The Joint Commission is recommending to both communions that their 1952 annual conventions be held in the same city at the same time. Also, that some of the sessions be jointly held. It is further planned by the Commission that a definite plan of union be presented to each convention in 1955 for action. It can be seen at a glance that between now and 1955 there is much to be done in the preparation of each communion for this high hour when the plan of union will be seriously and definitely presented for consideration and action.

Already the churches of both bodies in several states have held joint state conventions. Not a few ministerial associations are meeting together monthly for fellowship. The young people representing both communions are holding forums to discuss union, and the reports from these forums indicate that our youth are eager for union. Most of them would like to see it come about tomorrow morning.

In the immediate days ahead those interested in the consummation of this union must multiply meetings, conferences, forums, pulpit exchanges, and all other means of cultivating fellowship and understanding.

A minister of the Disciples of Christ who attended the recent San Francisco Northern Baptist Convention made the observation that a Baptist Convention is much like the International Convention of Disciples of Christ. The addresses sound much the same and those in attendance at both conventions look much the same.

In fact, the similarities are so many and the differences are so few that one wonders how we can stay apart. In the words of the Amsterdam Conference, "We belong together."

Direct News from China

Among several letters received in July direct from missionaries in Communist-controlled China to The United Christian Missionary Society was one from Dr. M. Searle Bates, vice-president of Nanking University, whose article, "Christian Prospects in China," appeared in the June issue of World Call. Following are excerpts from his letter:

IN Nanking we have had no direct interference with our Christian enterprises, though smaller places to the north have had a hard time. . . . The incoming army has shown generally good discipline, though its needs of supplies and equipment bring heavy requisitioning and borrowing in some places.

The big questions here are in Christian schools, where the "liberation" agitation takes the form of demanding the withdrawal of authority and control from former administrations, and the substitution of a joint committee of teachers, assistants, students, and servants. . . . It seems that the authorities, or part of them, encourage the agitation in order to give students and workmen the sense of liberation, and to break all old forms to pieces; but they do not want the movements at any time to infringe on good order or to escape the higher management from Communist quarters.

Anyone who points out the need for caution or for fact is at once denounced as a "feudal" reactionary. . . . Our regular organization and leadership has been paralyzed, partly through our own shortcomings but mainly through the aggression of others in unscrupulous manner . . . the uncertainty for the future is highly demoralizing.

The Communist authorities have not begun yet the regulation of private schools, which may be the ultimate breaking point if we last that long! But some people and some traditions are fairly tough, and we may do better than the social barometer suggests.

Life on a China Frontier

By VINCOE MUSHRUSH PAXTON

Mrs. Hall Paxton, formerly a missionary to China with The United Christian Missionary Society, is the wife of the American Consul at Tihwa, in China's remote province of Sinkiang. During World War II Mr. Paxton was assigned to the Pacific theater, while Mrs. Paxton served in Europe as a nurse. At the close of the war Mr. Paxton was sent to Sinkiang. In the absence of regular transportation, they were taken to this post on the border of Russia by an Army C-54.

Early this year Mrs. Paxton wrote World Call of the needs of the one small church in Tihwa and of hopes that a new church might be built. They were already accumulating building materials and thus keeping a step ahead of inflation, and they wondered if plans for a simple church structure might be sent them. In response to this request, Charles J. Betts, advisory architect of the Board of Church Extension, drew plans and sent them to Sinkiang by air mail. Temporarily, the need for more room is being met by the addition of a small wing. Meantime, the people are delighted with the plans and hope to make use of them later on.

IT might have been thrilling to think of myself as the first consul's wife to enter this territory if I had not had other things to think about. I was suffering from an acute cold and an earache which became excruciating in the high altitude the plane had to hold to clear the mountains. I overheard the pilot discussing our prospective landing. "Don't know much about the place. Haven't been many Americans there and information is sketchy. I do know that Tihwa is ringed by hills and the airfield is small so if you don't get down just right a mountain lets you have it."

But the landing was accomplished safely and we were deposited in Tihwa in the western Chinese province of Sinkiang in sub-zero weather. The Army C-54 which brought us there carried our predecessor away.

"What would an American woman do in a place like Tihwa? An American woman in Tihwa!" The man we replaced had been skeptical of the wisdom of my accompanying my husband here; but if a consul's wife could be prepared for such a field, I suppose my missionary experience at Nantung during the Japanese invasion, and my twelve months of combat nursing with the First Army in Europe gave me as good a chance as any other woman would have had.

As we entered the city we immediately realized that we were not in just another Chinese province. The number of *droshkies* on the street reminded us we were very near Russia. The myriad camels and donkeys that threaded their way through motor traffic had taken the place of the ever present rickshas one sees in other parts of China.

The people were not like other Chinese. They wore western-style clothing and boots, and they walked with good long horsemen's strides. Their swarthy faces, looking out from under their close fitting fur hats, showed as much curiosity at seeing us as ours did in observing them.

Our tiny two-roomed house was our next surprise. We have never ceased to wonder how the previous officers endured such simple living unless they were definitely committed to camping out. There was no furniture but a bed, some chairs and a table. One other indispensable piece of equipment, however, was the large Russian-style stove built into the wall and reaching to the ceiling. Lined with brick, it gave off an even heat for a long time, using little fuel. We needed adequate heating for the temperature soon reached —35° Fahrenheit.

Beginning in the bitterest weather, we took daily walks to keep us fit, and we began to get acquainted with our neighbors. We couldn't speak their language and could only exchange smiles, but we wanted to know them and believed if we didn't hurry them they might want to get acquainted with us.

Our first contact was Fatima who came to work as a maid. She required a great deal of teaching to learn American service, but she did quite well. She was always shy; and one day when two plates of dessert slid off the tray she was carrying and crashed to the floor, she stood terror-stricken, cowering as if she expected to be beaten. Hall immediately sensed the situation and did not move until I could get to her and assure her that everything was all right.

Our official guests were invited as soon as we could manage simple entertainment. I had visited the ladies in their homes, and I wondered how I would spend an evening with them when I could not speak a word to them. However, we considered it important to encourage them to come. They had only recently begun to appear in public, and they still felt self-conscious without their veils. After the meal, while Hall was talking through an interpreter with the men, I spread out a jig-saw puzzle on the coffee table and demonstrated how to put the pieces together. The ladies became so excited about their successes that they chattered happily among themselves and the evening passed very quickly. They have maintained friendly relations with us. They have copied my clothes and, ingeniously adapting others from our mail order catalogues, they have opened a local "style-shop."

Our next contact was with Emin, the carpenter who made our much-needed furniture. I keep imagining that Joseph of Nazareth may have looked much like him, and he could scarcely have done more meticulous work or have used more primitive tools. One day a chisel slipped and Emin brought us a hand full of blood. We didn't need language to understand each other as I bound up his wound. He later told others about it, and from this experience we frequently have opportunity to give simple medical assistance to our other neighbors.

The young people also came and asked if we would

teach them our language. In the past year, we have enrolled more than two hundred young men and women in classes of basic English. Some have been the sons of the leading officials. Others have been such true representatives of the common people that the Consulate has had a faint equine odor for an hour after class is over. English is easy for them for their own language is related to those of Europe.

Our first acquaintance with the country folk came one day when we were walking along the river near the edge of town and found a small stream, too wide for me to jump, meandering across our path. While I was puzzling over how I could avoid getting my feet wet, a young shepherd lad waded out into the stream and laid down stepping stones for me. Since this help came unsolicited we were much touched by his natural friendliness.

In the two years we have been here we have traveled more than 5,000 miles in the Consulate Command Car throughout the district which is twice as big as Texas. Everywhere we have experienced the same friendliness and have found ourselves responding to the people's fierce nomadic love of freedom so like our own.

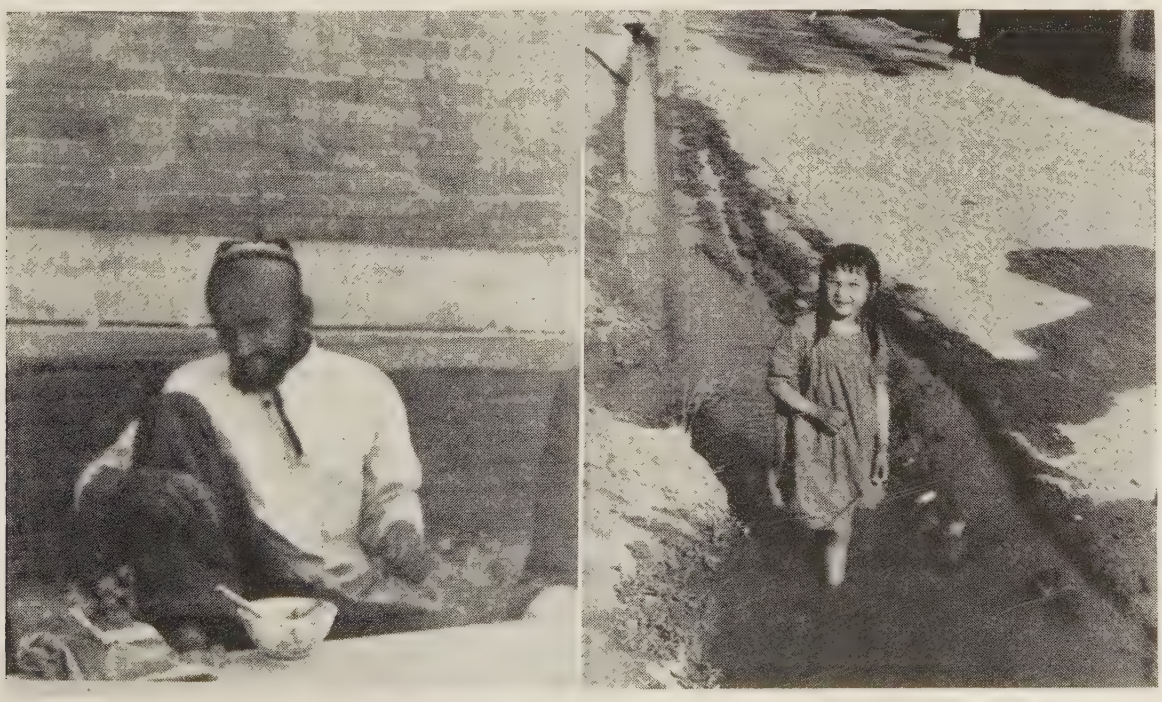
The shepherds in the native robes of the country, and their families baking bread in mud ovens live much as people must have lived in first-century Palestine. Their irrigation farming methods are also ancient and they have few books in their schools other than the Koran.

We were further impressed with the antiquity of the region when we visited frescoes in some of the cave temples. These paintings have been remarkably preserved by the dryness of the desert and have provided invaluable material for archaeologists who found manuscripts written in languages much earlier than those in Arabic which Islam brought to the area. There were not only Buddhist and Manichaean scriptures, but those of Nestorian Christians as well. Christianity appears to have survived here even as late as Marco Polo's time for he writes of it in his travels through this locality.

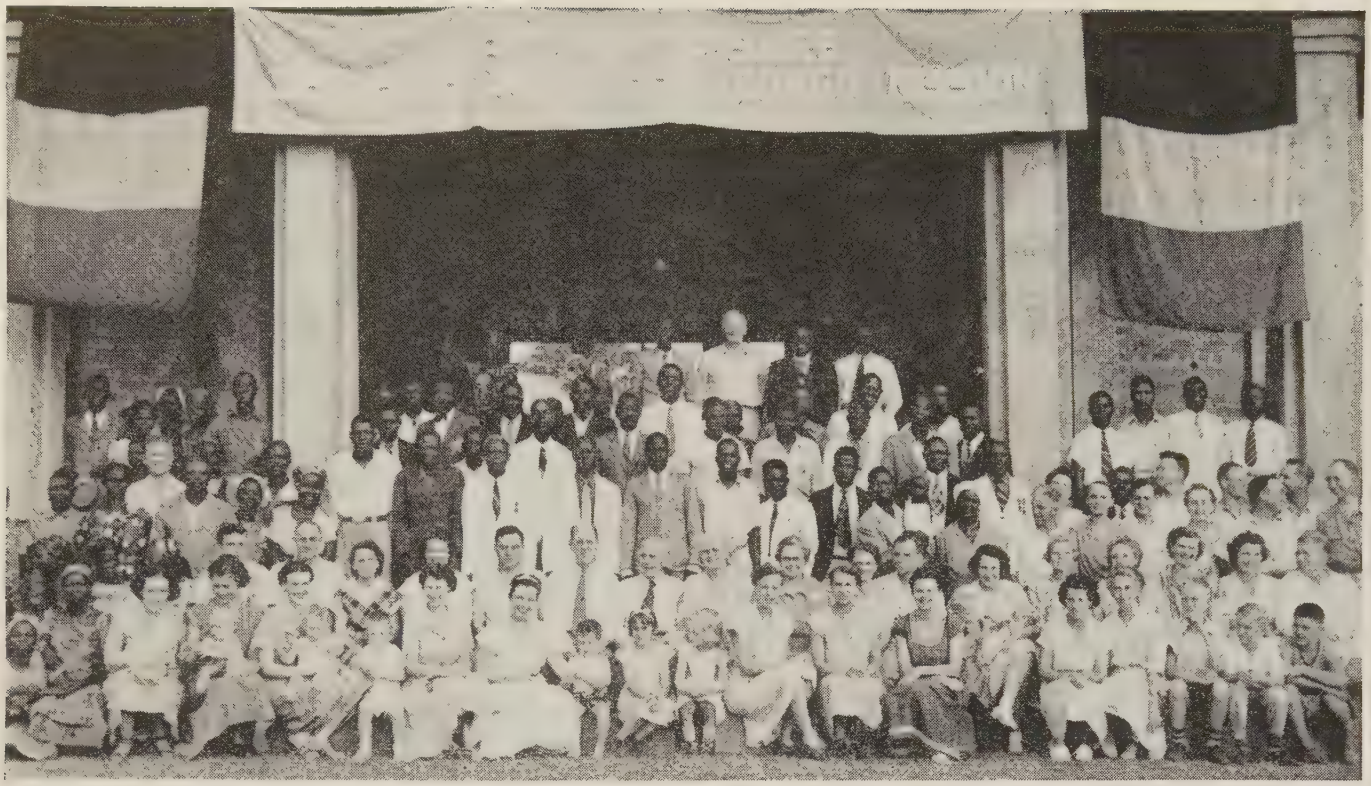
When Islam finally cut off all communications between the West and the East, the Sinkiang area was condemned to isolation. The civilization was frozen in the stage that existed at that time. The people have demonstrated their pluck in surviving by means of their own marvelous self-sufficiency.

The same accident of history which arrested the progress of this area caused the discovery of our own country with its unique opportunity for the advancement of civilization and preservation of human liberties. Since the people of this area have again made contact with the outside world, they are eager for medical care, education and other benefits modern countries have developed. Their quest for enlightenment and our own haunting feeling of responsibility for doing something to help them is graphically illustrated by the following conversation from Ahmad Kamal's book, *Land Without Laughter:*

Kuen, the caravan-bashi, says to the traveler, "Tell me, what it is that afflicts me? Thou art from a country of light. Surely thou must know . . . Ullah frowned on Adam the day he gave unto him the faculty of thought, of that one thing out of all this world, am I sure. If only He had given us the lone faculty of instinct, and the blessing of stupidity, how much happier we should be. I would not try to solve my destiny, fool that I am, but would be a happy reasonless creature. . . . If I were like the beasts, I would not forever be searching for my destiny. I would live, and beget my kind, and die; and no more. . . . That there is one God—that I know; nothing more. I am a dark man. Mine are a dark people; we cannot read, nor write, nor comprehend such things."



The people of Sinkiang, near the Russian border, are unlike other Chinese in features as well as in culture.

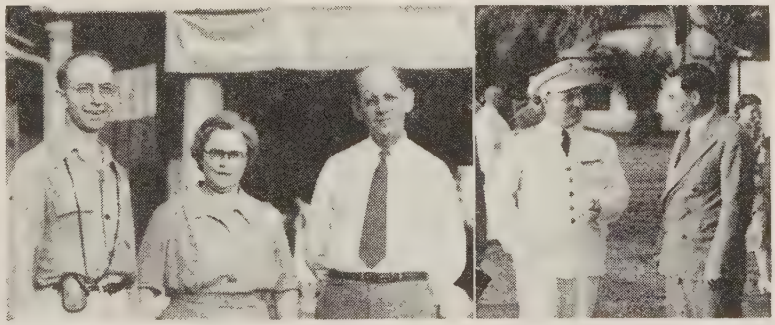


On the 50th anniversary of the mission work of Disciples of Christ in the Belgian Congo, Disciple churches there held their first full-fledged church conference. Missionaries and Congolese met together equally for discussion, presentations and committee assignments.

Congo Golden Jubilee

By VIRGIL A. SLY*

THE Golden Jubilee of the Disciples of Christ Congo Mission was held at Bolenge and Congo Christian Institute from June 25 to July 3. Apart from the celebration of 50 years of service, the convention marked a significant development in the life of the Mission and of the churches of the Disciples of Christ in Congo: it was not a conference of missionaries but of churches, which were represented by Congolese from each of the nine mission stations and from many of the back country areas. It marked the beginning of the adult life of these churches.



Among the visitors to the Golden Jubilee Conference were (left to right) Virgil A. Sly, secretary of the Department of Africa Missions, The United Christian Missionary Society; Mrs. Sly; J. Ohrneman, secretary of the Protestant Congo Council; Governor Lardinois of the Equatorial Province; and Robin Cobble, legal representative of the Mission.

President of the convention was H. C. Hobgood, senior missionary in years of service. He was ably assisted by Mbowina Mattaieu, co-president and secretary of the native committee. Convention activities were directed by Donald Edwards of the Congo Christian Institute. The convention theme was "Except the Lord Build the House," Psalms 127:1.

Graduation activities of the Congo Christian Institute, including a pageant of the history of the Disciples Mission, opened the convention on June 25. On June 27 the convention proper began, with mornings spent in presentations by missionaries and Congolese, afternoons in discussion and committee meetings. Evenings were left free for social activities and other committee meetings. A high point in the program was the presentation and discussion of "A Crusade for a Christian World in Africa." An unusual degree of spiritual confidence was felt throughout the convention.

The call to the church in America was for more workers to be sent that the harvest of the past 50 years might be conserved.

*Mr. Sly is secretary of the department of Africa Missions, The United Christian Missionary Society. He and Mrs. Sly have recently returned from a five-month visit to the Belgian Congo. An article by Mrs. Sly, **Africa's Children**, appeared in the June issue of WORLD CALL.

These men are ordained ministers who attended the Jubilee celebration of the Disciples of Christ Congo Mission. The Disciples have nine stations in the Congo, served by 60 missionaries and 1,779 national workers. Of the total population of more than 580,000 in this field, 77,275 are baptized church members and 183 are ministerial students.

A pageant by students of Congo Christian Institute, whose graduation ceremonies on June 25 were the opening feature of the convention, traced the 50-year history of the Disciples Mission. Here a group of Congolese have overcome their fear of the missionary doctor to bring the "first patient" to "Dr. Dye." "Mrs. Dye," who is especially remembered for her translations into the Lonkundo language, looks on. Dr. and Mrs. Royal J. Dye went to the Congo in 1899, carrying with them the deed to the mission property at Bolenge.

Gathered at the scene of the pageant are convention delegates from all the up-river stations and visitors from other Missions and from the United States. Among them are Mr. and Mrs. B. Armstrong, American Baptist Foreign Missionary Society; Mr. Anderson and Mr. Nelson of the Mission Evangelique Ubangi; Mr. J. Ohrneman, Congo Protestant Council; Mrs. Virgil A. Sly; and Miss Eva Marie Johnson, newest missionary on the staff.

The Church in a Changing Community

By HOWARD R. DUNGAN*

TWENTY-FIVE years ago a minister resigned from a church in a large city. He told a friend he felt the church had passed its zenith and must of necessity begin a decline into twilight years and eventual extinction. He based his judgment on the fact that the community was disintegrating both culturally and economically because of the influx of a foreign-born population.

A new minister was called, one who courageously faced the situation with the leaders of the church. Should they serve the people in the community? Or should they sell the property and move to a new upper middle class community? The decision was to remain, for here was an opportunity and a challenge no Christian church could afford to miss.

The church did not start a mission for these foreign-born people. Rather it launched a program to include them in the fellowship of the church on an equal standing with the other members. The church school vigorously promoted attendance from families in the immediate community and began to serve a large number of children.

Today, the membership of the church is composed largely of children of the foreign-born; and under second generation leadership the church is stronger than it was twenty-five years ago. Twenty-five years ago, when a minister resigned because he felt the opportunity of the church was limited!

THE tragic attitude of this minister is all too prevalent in our churches today. Many of our people fail to see the opportunities in changing community situations and the responsibility of churching the people involved. The so-called problems presented the church by a changing community should be faced for what they are—simply a challenge to expand what is very likely a static program.

The following examples of how churches have grown with their changing communities are illustrative.

* * *

In New York state the population of a rural community decreased during the past generation. Many farmers retired to a near-by city; and with the introduction of new and improved farm machinery, large farms worked by few people replaced the community's small farms worked by many.

Under these circumstances, a Presbyterian and a Christian church found themselves with a declining membership which finally reached the point where neither could afford to pay a full-time, well-trained minister. Then they held Sunday morning services, first in one church and then in the other, with both congregations attending in desultory manner. But at last the churches decided to pool their resources and federate into a combined congregation. They were thus able to call an experienced minister. Now the congregation serves its community with an intensified program which not only ministers to the people spiritually but which leads them into new conceptions of cooperation. Together they wield a powerful Christian influence on the community life.

* * *

An entirely different situation faced two other churches in widely separated parts of the country. Thirty-five years ago, the Coke Region Mission of the Pennsylvania Christian Missionary Society and The United Christian Missionary Society began its work in several small communities. Some of these communities grew large enough to support full-time resident ministers, but some deteriorated into "patches" or small centers of approximately 100 to 500 people, usually grouped around a mine opening or near a row of coke ovens.

The church at Republic, Pennsylvania, saw that if it was to develop a strong program which would allow for the support of well-trained aggressive leadership it would have to consolidate much as the public school system had. Thus adequate leadership could be given to people who would be brought together from small surrounding communities to one center where an effective program could be financed and maintained.

To take advantage of the new opportunity the congregation envisioned, a system of bus routes was devised making it possible for people in half a dozen patches within a radius of four or five miles to come together in a central building in Republic for worship and Christian education. Immediately the membership of the church began to grow and through each succeeding year the church became stronger. This summer, the church is fully self-supporting—self-supporting because it looked upon the dispersed population of the community as an opportunity rather than a hopeless problem.

* * *

The French-Acadian section of Louisiana, where the United Society has carried mission work for many years, is also seeking to meet a new situation as an opportunity.

The isolation of the French-speaking people in Louisiana is being rapidly broken and the long established centralization of a French-speaking ministry in a few communities is giving way to a decentralization in the French-speaking section that remains.

Recently a sound truck was provided to the veteran French preacher, John Newman, to use around Mamou, where Mr. Newman serves a French-speaking congregation. With a large army surplus tent and the sound truck, Mr. Newman is now able to provide for the preaching of the gospel and a religious ministry to many communities near Mamou.

* * *

During the past few years, metropolitan New York has faced a large influx of Puerto Ricans who have sought to escape the poverty of their island and find new opportunity in the United States. Their coming

*National director of church maintenance, division of home missions, The United Christian Missionary Society.

has changed many communities in New York but especially the Bronx. The Christian Church there found its community rapidly changing from white Caucasian to a combination of Negros and Spanish-speaking Puerto Ricans. Today this church in its transition period is serving the Negro population through its Sunday school and has opened its building to a Puerto Rican Christian congregation on Sunday afternoons.

* * *

Before the second World War, the United Society was helping support the very fine Japanese Christian Church and Institute in Los Angeles, California. The membership of the church and the people served in the institute were entirely of Japanese extraction.

During the early part of the war all of the Japanese were evacuated from the West Coast and their homes were almost immediately occupied by Negroes, Filipinos, Chinese and other oriental people. Thus the church and institute practically overnight was faced with a totally different community and people of such widely different backgrounds that it would seem impossible for religious work to continue. However, with help and guidance from The United Christian Missionary Society, the program was changed to embrace an All-People's Church and Community Center which now provide one of the country's best examples of a church successfully ministering to a mixed population.

* * *

Any of these churches might have said their most glorious work was in the past. But they changed their program to fit the changing community and turned what seemed to be inevitable defeat into splendid victory.

When a Boy Chooses the Ministry

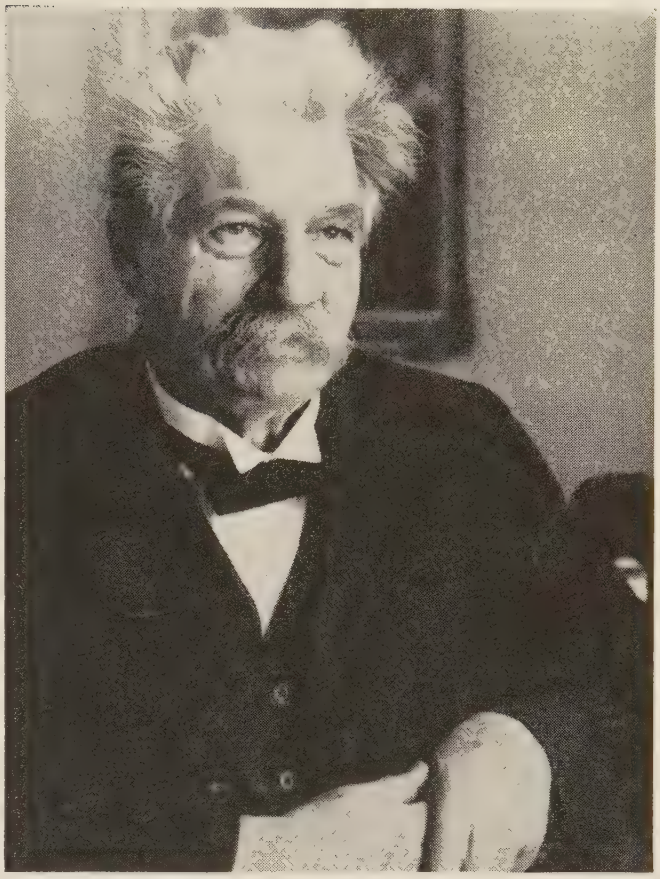
(*Continued from page* 8)

cynic, if he preaches hatred and division, he is not likely to inspire any to choose the ministry. The local church, too, has an inescapable responsibility. Quoting Horace Bushnell in *Christian Nurture*:

SOMETIMES parents fail of success in the religious training of their children because the church counteracts their effort and example. The church makes a bad atmosphere about the house, and the poison comes in at the doors and windows. The church is rent by divisions, burnt up by fanaticism, frozen by the chill of a worldly spirit, petrified in a rigid and dead orthodoxy. It makes no element of genial warmth and love about the child, according to the intention of Christ in its appointment, but gives to religion a forbidding aspect and thus, instead of assisting the parent, becomes one of the most serious impediments to his success."

So we see that the Christian ministry depends for its recruits upon the long-time cooperation of the parents, minister and local congregation, upon the attitudes of the parents, upon the quality of the minister's life and service, and upon vital, nurturing atmosphere of the church.

Schweitzer Addresses Goethe Festival



RNS Photo

Dr. Schweitzer

ON July 6 in Aspen, Colorado, Albert Schweitzer, who has often been called the most distinguished Christian in the world, told a vast audience of scholars, musicians and theologians attending the bicentennial celebration of the birth of the German poet-philosopher Johann Wolfgang von Goethe, that Goethe's philosophy, if it were accepted widely, would contribute to the well-being of society and aid mankind in its search for liberty.

The lecture was delivered twice, once in French and once in German. It was translated into English by Dr. Emory Ross, treasurer of the Albert Schweitzer Foundation of New York.

Dr. Schweitzer himself has been compared to Goethe's "universal man," the fields of his achievement are so varied. Before going to French Equatorial Africa at the age of 38 to establish a missionary hospital, Dr. Schweitzer had distinguished himself as musician, historian, theologian, philosopher and physician. His organ recordings of Bach are acknowledged the finest. He is an authority on Bach and Goethe. His books on theology and philosophy are classics: probably best known in this country is *Quest of the Historical Jesus.*

At first reluctant to come to the United States for the festival, Dr. Schweitzer accepted the invitation when Robert Hutchins, chancellor of the University of Chicago and president of the Goethe festival, wired an offer of 2,000,000 francs ($6100) to be given to the Lambarene hospital in French Equatorial Africa where Dr. Schweitzer has worked for the past 36 years.

Church Extension Goes Abroad

By WILLIAM T. PEARCY*

ON May 25, 1949, the Board of Church Extension approved four loans and one grant totaling $26,300 to churches of Disciples of Christ in Puerto Rico. It was the first time that the services of this agency had been made available to churches on a mission field outside the United States and Canada. The loans were made without interest, provided payment of the principals are made on time.

Behind this action was a four-day visit I made to Puerto Rico, and behind the visit was a year of seed-planting and preparation. Mrs. Mae Yoho Ward, of the foreign division of The United Christian Missionary Society, had said to me on several occasions, "Bill Pearcy, some of our churches in Latin America need the help of Church Extension. You ought to visit the fields and see these situations first hand."

At first I did not take the idea very seriously. Frankly, I had not thought of our mission congregations as self-supporting and financially able to repay a Church Extension loan.

Upon her return from the Disciples' Golden Jubilee Convention in Bayamon, Mrs. Ward approached me again. Several churches, she said, needed assistance now. The situations were urgent. Could I possibly go before summer? Since I was to be in the Florida state convention on May 10 and 11, it seemed logical that I go to Puerto Rico immediately afterwards. The morning of May 12 found me flying across the unbelievably blue Caribbean from Miami to San Juan.

Garland S. Farmer, more familiarly known to his friends as Gary, met me at the airport. He and Mrs. Farmer, together with Mr. and Mrs. Hugh J. Williams, Disciples representatives at Union Theological Seminary in Rio Piedras, comprise the Disciples' missionary staff in Puerto Rico.

The Same Old Problems

The situations faced by Puerto Rican churches are no different from those in the States. More room is needed for growing work and sites must be secured. New buildings must be planned. Parsonages are also part of the program, for an acute housing shortage exists here as everywhere. Both the ministers and the leaders with whom I talked manifested good sense and sound judgment in the things they thought were needed.

While the work is firmly rooted after a half century of enterprise, opportunities for further expansion are almost unlimited.

The first night, Gary and I conferred with the Juan Domingo Church neay Bayamon. Gregorio Floran is the pastor. This church was organized in 1934 and has a membership of 321. Last year the morning worship attendance averaged 200 and the Sunday school 245. The building is too small: more room is badly needed. The problem was whether to start a mission church elsewhere or expand on the present location. A property I had seen in the afternoon was the one they had in mind to buy. I advised against it for in my judgment the cost was too high and the location secondary. It seemed preferable to expand where they are. This would involve securing an adjacent property which they said could be purchased. We got the facts, and I agreed to recommend a $2,500 loan which, with the money they could raise, would cover the purchase price. This additional ground would give them the room they needed.

"Double Talk" Conferences

I was delighted with my initial contact. The fact that so much "double talk" was required, Gary having to translate in both directions, prolonged our session until almost midnight. However, the men stayed through and in good spirit faced the various problems involved. They were alert and intelligent. One of them, I discovered, worked for the Government; another was a carpenter. Included in the group were a butcher and a cobbler. The average family income is approximately $100 a month; the church is entirely self-supporting. In addition to the pastor, a Bible woman is employed at a salary of $40 a month. She goes out among the homes in the congested area around the church and tells the story of Christ and the work of the Juan Domingo church. According to the civil authorities, this particular community has been noted in other years for juvenile delinquency and petty crime of various kinds. Since the Disciples church was established, this situation has cleared to a marked degree.

Friday afternoon it was my privilege to see at first hand the largest FHA housing project of its kind yet conceived, Puerto Nuevo, which is located near San Juan. With an adjacent development known as Caparro Heights, a total of 6,000 single family units are provided. The promoting company has allocated four sites for churches, one of them to the Disciples of Christ. With a prospective community of 25,000 people or more, the opportunity is tremendous.

Vincente Ortiz is the pastor of the new congregation at Puerto Nuevo which was organized last January. The United Christian Missionary Society is paying his salary. Such money as the members can raise is going into the building program.

Friday night Gary and I met with several of the leaders of this church. There were two problems: the securing of a parsonage, and making sure that the site for the new church was adequate. The one lot given by the corporation was, in my judgment, inadequate, and I felt they ought to have adjacent property. But this involved money and there was no money to be had. The project had developed after the Crusade askings were confirmed, so there were no funds available from this source. Church Extension, therefore, offered the only hope.

*Mr. Pearcy is executive secretary of the Board of Church Extension of Disciples of Christ.

After an evening of discussion with the church leaders and a conference on Monday with the developers of the project, the various phases of the matter were agreed upon. An $8,500 loan and a $3,500 grant would be recommended. This sum, with the amount to be raised by the members, would provide the needed site, secure a parsonage just one block away and allow sufficient funds to add three extra rooms in order to care for the Ortiz family of eight children. The addition could be completed within sixty days. With the pastor on the field the work will move ahead more aggressively; living six miles away in Bayamon was proving a real handicap. Never had I seen such an opportunity. The future now seemed assured and in the years ahead there would not be the criticism which so often comes for not having provided an adequate building site when the necessary ground could be purchased.

Sunday morning found me with the Disciples church at San Juan. Isidro Diaz Lopez, who was president of the 50th anniversary convention, has been pastor from the church's beginning in 1941. Through his sacrificial leadership and that of Mrs. Lopez, the congregation has developed in an outstanding way. The membership is 186. The Bible school averages 226 and the church service 200. The church is taking a significant part in community activity, and the outlook for the future is bright.

The urgency is to secure adjacent property so that when funds are available an adequate church building can be erected. All services now are held in a remodeled residence. Some Crusade funds are available but not enough to complete the purchase. I told the group I would recommend a $5,500 loan. This amount, with the funds from the United Society and cash raised by the local congregation, would cover the purchase price in full, assuring an adequate site for a representative church in the capital city.

On Sunday night I visited the Comerio Street Church in Bayamon, one of three Disciples churches in that city of 15,000. It was organized in 1920 and has a resident membership of approximately 400. There is a good building, some educational space at the rear, and a parsonage nearby. An opportunity was before the congregation to purchase ground adjacent to their property, giving the room needed for expansion. The problem—no funds available. I agreed to recommend a sufficient loan.

As Gary and I looked about the property, a prayer meeting was going on in one of the back rooms. This continued until the hour for the evening service at which it was my privilege to speak. The room was crowded. Upon the singing of the invitation hymn, several came down to take their stand for Christ, among them a very old woman with white hair and wrinkled hands. When the minister prayed, I could not understand what he said, but I could feel in a very real sense a spiritual benediction in those closing moments. Differences in language are certainly no barrier to the worship of God.

Looking Back and Ahead

Monday afternoon found me aboard the plane headed back to Miami. Ninety-seven hours before I had approached the island with little idea of what my experiences would be and unacquainted except with the Williamses. As I looked out the plane window, I could see Puerto Nuevo in the distance. Beyond that, in my mind's eye, was Bayamon, and the little shop where Gary and I had stopped each morning for a newspaper and a coke. And beyond Bayamon was McLean conference grounds where the Farmers had been my gracious hosts.

Everyone had been gracious and friendly, and while I could not understand the language I could understand the spirit. The missionary program of the Disciples of Christ took on a new stature after I had seen something of it at first hand. I had a new appreciation for our missionaries. They are well trained, devoted to their task and consecrated to their cause. We can well be proud of those who represent us on the foreign fields and take satisfaction in the national leadership which they have developed.

I came away determined that, while the opportunities for service may be somewhat limited, as far as I was concerned, Church Extension would do all within its power to assist our mission congregations.

This property, adjacent to the Juan Domingo Church in Bayamon, P.R., has been secured for the expansion of the church.

At Puerto Nuevo, largest FHA project of its kind, Disciples of Christ have one of the four churches.

Our Responsibility to the Ministry

By PAUL G. PRESTON*

I FOREWORD

THE evangelization of the world calls for sacrificial service on the part of a devoted, trained and fearless ministry. The contingent needs and emergencies of those who give such service must be provided for by an adequate stewardship on the part of the church lest the ministry be lost in seeking lesser objectives. The ministry of the Christian church must be adequately supported in active service and old age.

A great forward step was taken in behalf of a free, full-time and sustained ministry among Disciples of Christ when the Pension Plan was inaugurated January 1, 1931. The full possibilities of this step have yet to be realized by some churches whose leadership is unacquainted with both the Mosaic and Christian teaching as related to an effectively sustained ministry engaged in a world-wide task.

The expansion of Pension Plan participation through the past eighteen years has been remarkable. Yet none can be satisfied until justice has been done to all who now serve the church, and the burden of pressing need lightened for those whose major, if not total, service was without Pension Plan provision.

The Pension Fund was incorporated in October, 1928, to take over the administration of Ministerial Relief and the 1919 Pension System, and to establish a more comprehensive contributory reserve Pension Plan.

Recognition of Prior Service

The benefits under the Pension Plan called for a recognition of service prior to the date when the Pension Plan would begin to receive dues and assume the liability thereby created. This is known as Prior Service and called for considerable gift money in addition to Pension Plan regular dues. After studies had been made it was decided that pensions for Prior Service members who enrolled January 1, 1931, would be fixed at $50 a month and $25 a month for the widow.

In addition to the gift money that would be required to fund the Prior Service of members of the Pension Plan, there was also the matter of the churches' portion of the 1919 Pension System. In the 1919 Pension System the member pays dues based on his age sufficient to provide an annuity of $100 a year. The church contributions were originally to provide $400 a year, making a total of $500 a year to the pensioner. Due to insufficient gift money, the church portion was never funded and payments were begun from current gift income to pay pensioners $150 a year from the churches' gift money, making the total to the pensioner $250 a year with $150 continued to his widow, $90 of the widow's pension being gift money.

Continuing Ministerial Relief

Besides the funding required for the Prior Service of Pension Plan members and the funding of the gift portion of the 1919 Pension System, there was also the continuing list of over four hundred receiving Ministerial Relief. The actuarial studies showed that $8,000,000 of gift money would be required for the Pension Fund as of January 1, 1931.

II STATUS

On January 1, 1931, the Pension Fund held pledges by individuals and church board assurances amounting to $3,400,000, or approximately 42% of the required $8,000,000. For the older ministers in the Pension Plan facing retirement in the near future and those serving on low salaries, it was necessary to set another and lower figure for Prior Service pensions. The amount, where gift money would be required, was set at $21 a month or 42% of the original $50. This was an act of bold faith, for it was necessary not only to provide the gift money for Pension Plan Prior Service, but also to pay the load of the churches' portion of the 1919 Pension System to carry Ministerial Relief and to pay operating expenses.

Depression Reduced Assurances

The payment of $3,400,000 in pledges and church assurances was hindered by the economic depression of the thirties. As of April 30, 1949, $1,096,205.03 had been received from these sources. The partial funding effort of 1939 produced $192,187.01 to undergird the gift portion to Prior Service pensioners. In spite of a declining economic situation in the 1930's, the Fund met its projected, reduced obligation on a current basis to the Pension Plan and to the 1919 Pension System. Severe reductions had to be made in the Ministerial Relief roll.

Membership in the Pension Plan stabilized in 1935, grew slowly until 1939, and with the 1940's began a rapid expansion. The active membership as of December 31, 1948, was 3,873, and pensioners numbered 915, making a total of 4,788. The number of participating church and organization accounts supporting the active member accounts was 4,435.

Nineteen years of operation have demonstrated the value of the Pension Plan in the fact that a growing list of members are retiring on pensions above $50 a month, provided entirely by the 10½% dues. Every contractual obligation in the Pension Fund, created by the payment of pension dues, has been met promptly and in full, with adequate reserves for future pensions accumulating through the regular dues receipts and reserve interest.

The need of gift money increases as the 1919 System members, with no new additions after 1928, move toward maximum requirements of gift money. The last 1919 pensioner will begin to receive benefits in 1963.

Hopes from the Crusade

The amount requested of the Crusade for a Christian

(*Continued on page* 20)

*Dr. Preston is executive secretary of the Pension Fund of Disciples of Christ.

Satisfactions of the Ministry

By FERNANDO HOOKER GROOM*

A SPEAKER was addressing a college group in an effort to recruit students for the ministry. Although he seemed eloquent and persuasive, he made no converts. The president of the college suggested to him, "Instead of picturing an easy life among the best people and as a social leader of the community, why don't you set forth some of the hardships? Real men respond better to the challenge of the heroic than to any other appeal."

F. H. Groom

And so they do. It may seem foolish and unnecessary for young men and women to risk their lives in climbing mountains. Yet who would care to live in a day when no one had the ambition to climb a mountain?

I shall, therefore, name as first and most important of all the satisfactions of the Christian ministry *the opportunity to live dangerously and to sacrifice for a great cause*—to sacrifice, indeed, for the greatest cause which ever enlisted the attention of mankind, and which now more than ever before represents the hope of the world.

Many of us who have been in the work a long time had the privilege of preaching in pioneer territory. It was my good fortune in the early days to serve as home missionary in Montana for the Christian Women's Board of Missions which was then under the guidance of Helen E. Moses. Riding the stage over the mountains, often through snow, preaching in schoolhouses and isolated communities which could not afford a church, sitting up half the night with people hungry to hear my message—all this brought a thrill which words cannot describe.

There was even persecution as the saloon element fought the entry of any Christian influence into their domain, and worse still, sectarian strife was bitter. Members of other churches united to keep out "Campbellism," which to them was heresy. The present generation will scarcely be able to understand this.

Although now there are very few frontiers as we understood them then, there are other frontiers even more difficult. In our cities, as well as in our rural sections, there is an appalling amount of spiritual illiteracy. As far as the plea of Christianity is concerned, there is more virgin soil than there ever was in the days of the Campbells, Walter Scott, and Barton Stone.

Although we are no longer locked out of schoolhouses and halls, and men are no longer burned at the stake, there is still plenty of cruel persecution. It comes in the form of ridicule and subtle sarcasm that is deadly and tremendously effective. The Protestant minister still exists in the minds of thousands as a sort of parasite, a dreamy-eyed sissy who twiddles his fingers and looks up at the sky while real men and women are doing the world's work.

Let no man enter the ministry who lacks the courage of a soldier.

Success in the ministry is not to be measured in terms of the size of a congregation or the impressiveness of a church building. The humble pastor and his wife staying with a hard job in an almost unknown church, sharing the joys and sorrows of their people day by day and sending out young people into Christian service, often experience greater spiritual values than the man whose ministerial achievements are statistically much larger. One of the most difficult tasks a minister confronts is to bring this truth home to the modern high-powered businessman—to convince him that it is not the things which can be tabulated, but the intangibles that really count most in the Kingdom of God. The church is not a business. We are not "selling religion to the community" and the "prospects" are not customers. Neither are they cards in the file. Each is a struggling, suffering, aspiring human being and must be ministered to individually, patiently, lovingly.

Although the greater portion of my ministry has been spent in large cities, twenty-five years of it in a great downtown church, I do not hold such work in higher esteem than the work done in smaller communities.

Another of the satisfactions and advantages of the ministry which to me seems to more than compensate for the hardships involved is *the opportunity to read and to improve one's mind.* Here as nowhere else, with the possible exceptions of the teaching and medical professions, a man can feel that while he is enjoying a good book, he is also working at his daily task. Indeed, he is doing a part of his work which it would be fatal to omit and one which is all too often neglected. Among the casualties in the ministry, one frequently finds a man who is depending on his college training alone and has failed to grow through reading.

Another privilege afforded by the ministry is that of *time to be alone, to meditate, to pray and to view life objectively.* Hours spent in this way are not wasted but mark the difference between success and failure. Even in a small congregation, the pastor will find it to his advantage to secure a corner in his church for his study and go to his work like any other man rather than to do all his work at home. People who would not intrude on the privacy of his home will come to see him there.

Still another source of satisfaction is *the minister's position in the community which causes people to look to him as a natural leader in all movements for social*

*Mr. Groom's last pastorate before his retirement from the active ministry was with Franklin Circle Christian Church, Cleveland, Ohio, where he served for 25 years. Since then he has engaged in several interim ministries. He maintains his residence in Whittier, California.

betterment. They will follow him in almost any crusade. I have known ministers whose courage brought them martyrdom in such causes but whose suffering brought untold blessing to the communities in which they lived and died.

As I face the evening time of a long ministry which has already covered forty-three years, *I count the most precious of all its memories those which lie in the realm of fellowship.* There is something about the sacred and intimate relationship between pastor and parishioner which transcends anything else this life has to offer. It comes nearer approaching the *koinonia* of the New Testament than anything I know.

In business, men often cling to us because of the economic gain such association brings; in the social world, it is often impossible to distinguish between the "climbers" and the real friends; but in the ministry people love us for our own sake. Because we are in the eye of the public, our faults cannot be hidden, nor can those of our families. For this reason the love of our friends is the more genuine and enduring. Such friendships are stronger than death is strong. I believe the hunger for love and genuine appreciation is one of the strongest impulses of the human soul, and certainly its full realization is by far the sweetest experience which life affords. It is infinitely more than money, prestige or even life itself.

When the burdens of life lie heavily upon me, I need only to think of the thousands whom I have known, casually or intimately, both in this country and abroad, and it seems to me that I am able, like the prophet of old, to summon legions of angels who will surround me and comfort me with their love and understanding.

And in my case, as with all other ministers, eternity will reveal lives touched far beyond our knowledge and a great host of friends as yet unknown.

My hand may never reap its sowing,
And yet another may.
And I may never see it growing,
So short my little day.
But I must sow, tho I go forth weeping;
I cannot, dare not stay.
God grant the harvest, tho I be sleeping,
'Neath the shadows gray.

—Author Unknown

Our Responsibility to the Ministry

(*Continued from page* 18)

World to fund the church portion of the 1919 System was $595,000 as of January 1, 1945. The amount granted was $550,000. Even if this had been in hand four years ago, it would have been inadequate. The Pension Fund has endeavored to improve the possibilities of funding the 1919 System by carrying the total pension payments of that system out of current gift money for the past three years.

Four Phases of Responsibility

The four phases of the Pension Fund responsibility (Ministerial Relief, the churches' portion of the 1919 Pension System, Pension Plan Prior Service, and operating expenses) have been met by the increasing contributions through Unified Promotion, a number of undesignated bequests, gifts designated for "old preachers," and a balance of investment income above the amount required for interest accumulation on all reserves.

The Pension Plan as an instrument of service is unsurpassed in protection and pension benefits for those whose membership covers a lifetime ministry. For those with only a part of their ministry covered, it is still the best protection that a minister can secure.

The one thing lacking since the beginning has been adequate gift financing. This phase of the work has been a hand-to-mouth existence on a level that was insufficient in 1931 to meet the needs of that day, and terribly out of line with the needs of today. Is it necessary to say that $21 a month for Prior Service members, too meager in 1931, is but a token in face of the decline the dollar has taken since that date?

III THE FUTURE

The long range program of the Pension Fund calls for the use of gift money to increase the pensions of the Prior Service group until their retirement pensions are brought in line with the original projections. The question would then be in order as to whether that figure of $50 a month for the member and $25 for the widow was in line with current living costs.

The 1919 Pension System must be funded by Crusade receipts in order that it not be a continuing current obligation. With the funding of the 1919 System, the Pension Fund will be in a position to use a major portion of its current gift income to fund increases for Prior Service members of the Pension Plan. The length of time required to lift them to $50 a month will be determined by the money received.

Future of Ministerial Relief

As to Ministerial Relief, there is the prospect that it might be kept at the present total figure, provided the low pensions of the Pension Plan are lifted. Other church pension boards, some of them decades older than the Pension Fund, have found it necessary to maintain a high annual figure to meet the contingent gift necessities that befall their low income pensioners.

The constant and justified pressure for increases can well be imagined when it is recalled that 598 retired ministers or their widows receive $21 a month or less, and several hundred more but a few dollars above that figure. They must be remembered with substantial increases at the earliest possible moment.

The high office of the ministry in the economy of God calls for a sharing that lifts the ministry above the festering cares of inadequate support in active service and old age. Wise churchmanship will not prolong the deterrent influence of neglect of such support upon the needed ministerial supply for the present and the future. No higher challenge confronts the individual Christian or church than to do something definite and adequate for the old preacher. This is a high privilege and duty in this hour when the needs of the aged are receiving so much consideration.

At the Church World Service desk at the pier in New York, specially trained social workers and volunteers help with arrangements for the trips from the port to the towns and cities which will become home for new Americans who have been Displaced Persons. Among recent arrivals are the five members of the Folkmanis family whose journey began in Latvia in 1944 and ended in Yellow Springs, Ohio, in May, 1949. Zaiga (left) and Baiba led the family down the gangplank at New York. Twins Janis and Edgars Ulis, age 6, find milk and graham crackers no interruption of their sight-seeing while their parents are occupied with Customs inspection.

Journey's End

By DICK BELL*

PAST the Statue of Liberty, past the skyscrapers rising out of the early morning mist, into the pier at the foot of 23rd Street, New York, ships are entering America. And crowding their decks are DP's—delayed pilgrims—seeking freedom and security as did the pilgrims of years ago.

As they come off the ship into the bewilderment of Customs inspection, they are eager and alert. Some of the adults show anxiety, hardly daring to hope that their long odyssey is finally coming to a happy ending. The children are curious, delighted with each new sight, happy to be in a new land.

As they come ashore, they are met by friendly people with warm hearts, the social workers of Church World Service and other religious agencies. There is much to be done—baggage to be checked through Customs, arrangements to be made for the journey to the place which they will call "home." Volunteer church workers assist CWS personnel in arranging these details and making the new arrivals feel at home. DP's find to their amazement that these matters are handled here in a friendly manner, not with the authoritarian brusqueness to which they have grown accustomed.

Young Travelers Entertained

With all the excitement, the children are usually tired and hungry. So they are provided with milk and cookies to stay the pangs of their youthful hunger. They eat their food eagerly, without missing any of the exciting things going on around them. They are intrigued by the cameraman and his equipment and delighted by the friendly volunteer women who regale them with toys, amusing them while their parents are occupied.

Soon they leave the pier in a car or CWS station wagon which takes them to Grand Central Station, another sight which sometimes overawes them. From this terminal they start to the towns where other friendly people are waiting, the people who have provided the assurances which made it possible for them to come to America. There they will be greeted by local social workers and church committees and introduced into the community which will be home to them.

This is the picture in New York. It is duplicated in Boston and New Orleans when DP ships arrive at those ports.

"Happily Resettled"

Shortly after the newcomers have left the port cities, reports begin to come back to Church World Service

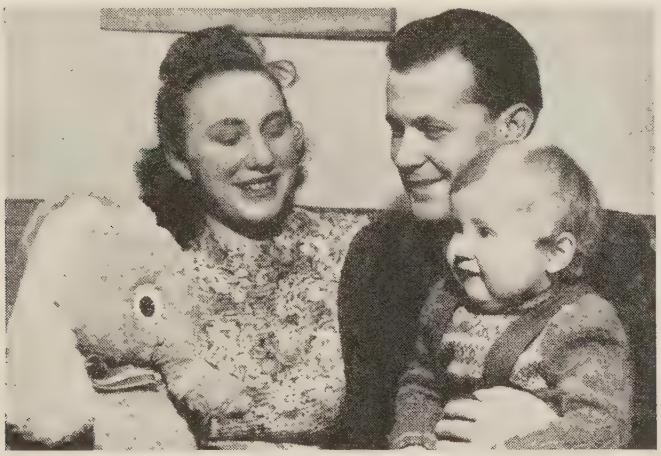
A Latvian family enters the Church World Service station wagon which will take them from the pier in New York to Grand Central Station, where they will board a train to their final destination. One of the four required assurances is for transportation from port of entry to point of final resettlement.

*Mr. Bell is a member of the news staff of Church World Service.

from local communities. "This family happily resettled. Send us another." "We are very happy to have this family with us. Are raising assurances for another."

And also there come letters of thanks from the happy new Americans. "We are born again." "Our little girl is born in America, thank God." "We can never thank enough these kind people." And accompanying pictures show the happy faces of persons no longer displaced.

To continue this resettlement, more assurances are urgently needed. Protestant and Orthodox churches, by concerted effort, can increase assurances to bring them more in line with the great needs.



Journey's end for the Kuprianchzyk family, who came from Poland, is in Minneapolis where Stefan works in a railroad shop. The program of Church World Service has made it possible for this family and many others to find security and happiness and to contribute to the life of the communities they join. Skilled, freedom-loving, responsible, the displaced persons ask only a chance to build a new life for themselves and their children. Many more assurances are needed for other families who would like to come to America.

THE Disciples of Christ have been asked by Church World Service to assume a quota of 1000 assurances to be secured by June 1950. To date only fifty requests for assurance forms have been received from Disciple churches by the Department of Social Welfare of The United Christian Missionary Society. There is no way of knowing, however, how many requests have gone through local church councils or directly to the DP Commission in Washington or to CWS.

Immediate and far-reaching action must be taken at the congregational and community level to provide the necessary assurances if Protestant Christians in European DP camps are not to lose confidence in people of similar faith and loyalty in the United States.

The program is a two-sided one. Churches and individuals engaging in it report that rich and undreamed of happy relationships come to them.

Requests for information may be addressed to Mrs. Ruth Milner, Department of Social Welfare, 222 S. Downey Avenue, Indianapolis, Indiana.

DWIGHT E. Stevenson has placed us all under a heavy obligation of gratitude for *Home to Bethphage,* his new biography of Dr. Robert Richardson, companion and co-worker of Alexander Campbell. Richardson was one of the great men of early Disciple history. He was brought up under the tutelage of Walter Scott. Because he was not a fluent public speaker, he studied medicine, began practice in Wellsburg where he met the Campbells, father and son, and in 1836 was persuaded to move to Bethany to assist Alexander Campbell in the publication of the *Millennial Harbinger.* He established a home which he called Bethphage about a mile from Bethany and lived there until his death forty years later. He wrote extensively for the *Harbinger,* assisted Campbell in the founding of Bethany College, and served the Reformation through his own distinguished work as both scholar and writer, making it possible for Campbell to travel widely, thus extending the influence of the movement throughout the country. Dr. Richardson's most important work was the *Memoirs of Alexander Campbell,* a classic work of original research and biographical writing. Dr. Stevenson found the manuscript of the late Dr. Cloyd Goodnight who was preparing a biography of Richardson, added much of his own research and produced this interestingly written and much needed work. It serves to recover for the Disciples one of their great leaders.

EVERY Protestant leader in America should read Paul Blanshard's *American Freedom and Catholic Power.* It is a complete, factual, and fairly objective documentation of the work of the Catholic church in America. It deals with the operation of the hierarchy, the relationships of church, state and democracy, the philosophy of Catholic education, the attitude toward the public schools and public money, the church and medicine, the attitudes toward sex and marriage, the relationship of the Catholic system to science, scholarship, fascism, communism, and labor. It indicates the Catholic plan for America and how that plan can operate in our democratic society. The material in this book much transcends the gibberish of the fanatics who visioned guns in every Catholic parish. But it does call attention to the methods of the Catholic hierarchy controlling the church, interfering with family life, seeking public funds for parochial education, imposing its own system of higher education, its own definitions of democracy, science, and freedom. Dr. Blanshard does not believe that the Catholics are going to take the country numerically, but he does believe that all Protestants should be aware of the influence of this closely knit and unified minority persistently seeking ends which do not conform to the pattern of our political, social, or spiritual ideals.

THE *First Assembly of The World Council of Churches* is the title of a one volume report edited by the General Secretary of the World Council, W. A. Visser 't Hooft. It contains the message of the assembly, some background history, describes the organiza-

(*Continued on page* 46)

Social Trends Abroad

By JAMES A. CRAIN

Dr. Crain, executive secretary of the department of social welfare of The United Christian Missionary Society, is spending several months in Europe. While he is there, this page will take the place of his regular "Social Trends" column.

FRANKFURT, GERMANY. Second only to the need for political stability in Europe, which becomes more imperative every day, is the need for a constructive approach to the problem presented by the presence of twelve to eighteen million refugees in Western Germany and Austria who are homeless, helpless, and almost hopeless.

I am not referring here to the so-called "Displaced Persons" (DP's), for whose welfare the Allied armies first became responsible as they were liberated from Hitler's concentration camps and as they swarmed into Western Germany in flight from the advancing Russians. The refugees to whom I refer, for whom we have assumed no responsibility whatsoever, are those German nationals who were driven from their homes in East Prussia, Pomerania, Upper Silesia, and Lower Silesia by the decision at Potsdam to give these lands to Russia and Poland, plus the so-called *Volkdeutsche* refugees from the Sudeten, the Rumanian and Yugoslav sections of Transylvania, the Bratschka, and Bukhovina.

Germans But Not Germans

These people are of German ethnic origin, many of whose ancestors settled in the lower Danube as long as 300 years ago, some of them 800 years ago. But because they kept their German language, customs, and culture, they were regarded as Germans, though they are not Germans in nationality, but Hungarians, Rumanians, Yugoslavs, with some Poles and Czechoslovakians. Some of them fled from the Underground during the war, when they were treated as enemy aliens and subjected to all sorts of cruelty, including concentration camps, starvation, beatings, and death. Others became the objects of revenge of the native populations as the German armies were driven out toward Germany. Still others, believing themselves to be loyal citizens of the countries in which they had lived for so many generations, remained to face the future in what they regarded as their homelands. But as Communists took over one after another of these countries—Yugoslavia, Bulgaria, Rumania, Hungary, Czechoslovakia, Poland, their persecutions began anew. Some got away, but many were killed.

Staggering Proportions

Altogether, these refugees, displaced German Nationals and those who are of German ethnic origin but do not possess German nationality, constitute a refugee problem of staggering proportions about which nothing has been done by the Western Nations to date. The most conservative figure is seven million in Western Germany alone. Dr. Stewart Herman, whose years in Germany and intimate acquaintance with the problem qualify him as an authority, told me recently that there are in Western Germany now somewhere between eight million and ten million German citizens whose homes were taken from them by the Potsdam Agreement. There are also in Western Germany, he says, between three million and four million *Volkdeutsche* who are of German ethnic origin, but do not possess German nationality. He estimates that there are from three million to four million German nationals and *Volkdeutsche* still in the hands of the Russians. Chancellor Figl of Austria says that there are 400,000 refugees in Austria.

Germany's Problem

It should be stressed that none of the money appropriated by Congress, by the United Nations, and none of the activities of the International Refugee Organization (the United Nations' agency) is directed toward the needs of this group. Yet they constitute ninety percent of the refugee problem in Europe—some say ninety-five percent. The drive for assurance and sponsorships for DP's has not affected them in any way, since they are not refugees eligible for resettlement under our interpretation. They are solely the concern of Germany. But it should be obvious that Germany, a defeated nation, with one-fourth of her land area taken over by Russia and Poland, and with one-fifth of her coal and iron production in Upper Silesia gone, cannot handle the problem alone.

Worldwide Guilt

The World Council of Churches has taken cognizance of the situation and in a meeting with German churchmen and public officials, European churchmen and representatives of the Occupying Powers, held in Hamburg last February, called for action on the part of the Occupying Powers, the United Nations, the German people. The World Council also promised to mobilize the spiritual and material resources of the churches to aid in the task. This horde of homeless and helpless people are a part of the consequences of a worldwide guilt in which we share. It is true, as one person remarked to me, "Well, they asked for it, didn't they?" However much there may be of retribution in the situation in which they find themselves, they know that others too share in the guilt. And when they begin to feel that retribution is punitive beyond the just return for their own actions, however guilty their leaders may have been, it begets not penitence, but anger. We must find a solution for this problem, not only because these people are our fellow human beings, but because left to fester in their own misery they can easily become fertile soil in which some future *"Fuehrer"* will plant the seeds of revenge that may bathe Europe and the world once more in blood.

International Convention Program

(Tentative and Condensed)

Cincinnati, Ohio, October 25-30, 1949

Theme: *"A Century of Cooperation"*

Tuesday Morning, October 25

"Simultaneous Workshops"

Women in the Local Church
Ministers
Children's Workers
Youth: Separate sessions for Leaders of Intermediates, Leaders of Young People, and Students and Student Leaders
Adult Workers in Church Schools

Tuesday Afternoon, October 25

Workshops Continued

Tuesday Evening, October 25

"October 23, 1849," Department of Drama, Transylvania College
"In Memoriam," Stephen E. Fisher, Champaign, Ill.
"Living Presidents and Secretary of the Past Century"—A recognition, Gaines M. Cook, Indianapolis
Greetings: From Our Hosts
Presentation of Reports and Resolutions, Gaines M. Cook
President's Address, Frank E. Davison, South Bend, Ind.

Wednesday Morning, October 26

Missionary Hour—*Puerto Rico*
Historical Lecture, Dwight E. Stevenson
International Convention Business
"Out of the Past Into the Future," Percy E. Kohl, Birmingham, Ala.
"Cooperation for the Ministry," Hollis L. Turley, Indianapolis
Voice of the Crusade
Sermon: "A New Birth," A. W. Fortune, Lexington, Ky.

Wednesday Afternoon, October 26

United Christian Missionary Society Business
Voice of the Crusade
"The United Society Blueprints the Future"

Wednesday Evening, October 26

Pano-Drama: "A Century of Service" (Celebration 100th anniversary American Christian Missionary Society)

Thursday Morning, October 27

Missionary Hour—*Africa*
Historical Lecture, Dwight E. Stevenson
International Convention Business
Diamond Jubilee Hour (Celebration 75th anniversary of C.W.B.M.)
"Our Yesterdays and Todays," Graphic Presentation
"The Tomorrows," Mrs. R. A. Doan, Indianapolis
Voice of the Crusade
Sermon: "A New Light," John Paul Pack, Seattle, Wash.
Luncheon, Ministers' Wives' Association, Plaza Hotel

Thursday Afternoon, October 27

"Preserving Our Heritage" (The Need), Robert W. Burns, Atlanta, Ga.
"Preserving Our Heritage" (The Plan), Hubert L. Barnett, Wheeling, W. Va.
"Greetings from Britain," A. C. Watters, Indianapolis
"The Church on the Fields of Action," Chaplain Thornton C. Miller, Washington, D. C.
The Disciples of Christ Cooperate:
"Where the Bible Speaks," Robert T. Taylor, New York City
"Through the Federal Council of Churches," J. Quinter Miller, New York City
"Realism in World Community," Henry Smith Leiper, New York City
Voice of the Crusade
"Baptists and Disciples Face the New Century Together," Hillyer H. Straton, Malden, Mass.

Thursday Evening, October 27

Processional, college officials and faculties
Voice of the Crusade
"When Knowledge Becomes Wisdom," Perry E. Gresham, Detroit, Mich.
Recessional
Reception (Ballroom Music Hall) *Sponsored by The Board of Higher Education*

Friday Morning, October 28

Missionary Hour—*China, India, Philippines, South America*
Historical Lecture, Dwight E. Stevenson
International Convention Business
"Church Extension, Yesterday, Today, and Tomorrow," William S. Hamilton, Pawhuska, Okla.
"Benevolence Within the Century," J. Eric Carlson, St. Louis, Mo.
Voice of the Crusade
Sermon: "A New Hope," Frank Johnson Pippin, Kansas City, Mo.

Friday Afternoon, October 28

"Europe in Mid-Passage," James A. Crain, Indianapolis
"The Cleveland Conference As I Saw It," Mrs. H. B. Marx, Muncie, Ind.
"The United Nations As I Saw It" [Speaker to be announced]
"Social Issues As I See Them In America," Harold L. Lunger, Oak Park, Ill.
Forum on "The Disorder of Society," directed by Walter W. Sikes, Indianapolis
Voice of the Crusade

Friday Evening, October 28

Overseas Missions and Commissioning of Candidates for Service
Messages from ten Nationals
Commissioning Service for eleven candidates
Reception (Ballroom Music Hall) *Sponsored by The United Christian Missionary Society*

Saturday Morning, October 29

Missionary Hour—*Home Missions and Religious Education*
Historical Lecture, Dwight E. Stevenson
International Convention Business
"Education Is the Answer," Harry C. Munro, Fort Worth, Texas
International Christian Youth Fellowship Commission:
"The New Century of Cooperation in Our Brotherhood," Wanda R. Campbell, Tyler, Texas

"The New Century of Cooperation in Christian Education," William Howland, Enid, Okla.
"The New Century of Cooperation in Missions," Robert A. Fudge, Enid, Okla.
Voice of the Crusade
Sermon: "A New Creature," James Clark Brown, New Haven, Conn.

Saturday Afternoon, October 29

"Simultaneous Conferences"

Laymen's Conference (First Methodist Church)
Women's Assembly
"Christian Women in Community Life," Mrs. Clarence H. Hamilton, Oberlin, Ohio
Seeing Japan—interpretations and suggestions for mission study
All Youth Rally, for Intermediates, Young People, and Students
Fellowship with Brotherhood Leaders
Report of the Overseas Caravan
"A Challenge to Youth," Cynthia Pearl Maus, Long Beach, Calif.
"We Kneel in Prayer—We Rise in Power," Donald F. West, Oakland, Calif.
Ministers' Conference: *General*
"Workers Together with God," Harrison McMains, Atlanta, Ga.
"Building the Church Together," Waymon Parsons, Shaker Heights, Ohio
Town and Country Conference: *For ministers in communities up to 5,000 population*
"Multiple Church Parishes," George Crenshaw, North Baltimore, Ohio
"The Town Church Serving Its Country Constituency," Truce V. Lewellyn, Hobart, Okla.
"Putting the Church at the Heart of Community Life," B. L. Hummel, Blacksburg, Va.
"Program Resources for Town and Country Churches," Clyde Leeds, Garden City, Minn.
Small City Conference: *For ministers in communities from 5,000 to 35,000 population*
"The County Seat Church's Concern for Its Rural Neighbors," J. Wilfred Walker, Newton, Ia.
"When Is a Second Church Justified," Orval D. Peterson, Yakima, Wash.
"The Church Reaching All Classes," Jack Oliver, Coffeyville, Kans.
"Program Possibilities in File 13!" Carroll C. Roberts, Cedar Rapids, Iowa
Large City Conference: *For ministers in communities above 35,000 population*
"The Functions of a City Union," J. J. Van Boskirk, Chicago, Ill.
"Cooperative City-Wide Projects," Kenneth M. Hooe, Rock Island, Ill.
"A City Strategy for Church Expansion," Clifford A. Cole, Los Angeles, Calif.
"Building a Spirit of Fellowship in a City Church," Ira W. Langston, New York City
Laymen's Banquet, Masonic Temple

Saturday Evening, October 29

"Mid-Century United Evangelistic Advance," Jesse M. Bader, New York City
"The Challenge of the Past Century," George Hamilton Combs, Kansas City, Mo.
"Leaders for the Next Century," Rhodes Thompson, Jr., Fort Worth, Texas
Presentation of 1,000 Life Recruits
Litany of the New Century

Sunday Morning, October 30

Worship in Greater Cincinnati Churches

Sunday Afternoon, October 30

Festival of Faith and Communion Service (Cincinnati Garden)
Address: "Human Centuries and God's Purpose," Douglas Horton, New York City
Communion: Direction, R. Melvyn Thompson
Installation 1950 International Convention President

Centennial Convention Highlights

Cincinnati Garden, the new three-million-dollar arena opened only six months ago, has been secured as the place for the International Convention Communion Service to be held at 3:30 Sunday afternoon, October 30. Preceding the Communion Service the Cincinnati Council of Churches, with over one hundred congregations, will join the International Convention in an Ecumenical Worship Service with Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, speaking on "Human Centuries and God's Purpose." October 30 is Reformation Sunday; and the Cincinnati Council of Churches has held annual observances of the Festival of Faith. The International Convention gladly joins with Cincinnati churchmen in holding this great service. Cincinnati Garden seats 13,000.

Workshops for Opening Day

The International Convention begins at 10:00 a.m. Tuesday, October 25. Workshops are planned for the entire day for the following groups: Women's Councils and Missionary Organizations, Youth Leaders, Children's Workers, Adult Workers in the Church School, and Ministers. Perhaps the largest single meeting on that day will be sponsored by Missionary Organizations-Education when at least 5,000 women are expected in attendance for the entire day. Sessions will be held at Music Hall.

Youth Sessions

Beginning Friday night, October 28, youth will have "their day" at the Centennial Convention. At the Friday night session missionaries will be commissioned for all ten of the fields in which The United Christian Missionary Society maintains work in behalf of the brotherhood.

On Saturday night a recognition and dedication service will be held for life recruits who have enlisted during the Crusade for a Christian World for the Christian ministry, missionary service and other Christian vocations. It is anticipated that at least 1,000 will be on the platform to participate in the service and to be recognized by those attending the Convention. The local Cincinnati committee is making elaborate plans for the entertainment of these young people.

A special registration fee of $1.50 will be granted to all youth under 21 years of age and to others still in school. Hostel entertainment is being planned and will be available upon application.

Pre-Registration Sunday

September 25 has been designated as the special day for local churches to receive Centennial Convention registrations. The cost is $3.00; after October 22, it will be $3.50. Local committees should make Sept. 25 a big day.

Crusade Progress

A Brotherhood on the March

Mrs. Gamboe Reports

OUR churches in India have caught the Crusade spirit, according to Mrs. H. P. Gamboe of Bilaspur, Central Provinces, who has just returned to America on medical furlough. For twenty-one years, Mr. and Mrs. Gamboe have served as Christian missionaries in educational and evangelistic work in our India field.

Mrs. H. P. Gamboe

The light of the Crusade is in her eyes as she speaks of what the Crusade is accomplishing in the personal lives of our Christian friends in the churches and in the organizational life of the churches.

While this resurgence in Christian living was not so apparent during the first Crusade year, the second year has wrought that transformation which was contemplated in the beginning of the movement.

The new life has been especially pronounced among the women. Mrs. Gamboe attributes this, in a large measure, to the reports the women have received of the activities of crusading women in American churches. These reports have come to wives from their husbands who are now in American colleges preparing for Christian work.

While the proposed Crusade allotment to India is $314,500, it may be that an even greater contribution has been the Crusade spirit of resurgence which has traversed sea and land from crusading American Christians.

But the $314,500 allotment is only proposed. It has not yet been forwarded. Nor can it be until our churches complete their goals.

A Crusade for a Christian World is not a mere money raising plan. But it certainly includes the development of a stewardship conscience which will issue in money. One of our ministers has said, "A church can raise its Crusade financial goal, and not crusade, but it cannot crusade without raising its goal."

Texas Confidence in Crusade

Texans, it seems, cannot think in small terms.

"We are actually operating three very distinct features in Texas as the outcome directly of the Crusade," writes Crusade Director Patrick Henry.

First, a new church was established at College Station, the seat of Texas A and M College. The Disciple faculty members and students have had to attend services in Bryan, five miles away. The State Society advanced $17,500 for a new building. James Moudy, the minister, has in a year's time led in greatly enlarging the membership and expanding the influence of this church.

Second, another strategic field was entered, when, as a part of the Texas Crusade program, the University Church was established at Austin, with a Crusade appropriation of $5,000 to assist in establishing this church to serve the state university students. With Lawrence Bash as minister, and the encouragement of the Texas Society, there is every indication of the development of a strong church.

The third Crusade venture was the employment of Bayne E. Driskill, formerly minister of Magnolia Avenue Church, Ft. Worth, as Director of Evangelism for the Crusade.

Two Businessmen Speak

Wilbur Tunison

Crusade now or never! The isms that devil us politically, the fears that cripple us economically, the secularism that crowds out spirituality, the prejudices that blind us socially, and the denominationalism that destroys Protestant effectiveness, are all children of our complacency. The Crusade for a Christian World is the great dynamic which will restore our vigor and impel us to victory for Christ.

—WILBUR TUNISON,
Clothing manufacturer,
Los Angeles, California

The Crusade for a Christian World was a noble idea. It has in its first two years produced notable results. It will do so still further in its closing year. It needs, however, more church members who will let themselves be stirred to action. If we come to regard it, at the end of this third year, as something we can look back to and say we have done reasonably well with, it will have had only temporary value. The kind of devotion and effort that will make this three-year campaign only a plateau along the way toward greater heights is what we now must give to it. —WILLIAM H. BOOK,
Executive Vice-President,
Indianapolis Chamber of Commerce

Christian Church, Infanta, Quezon Province, Philippines. Crusade funds helped make possible this chapel, built by Filipino carpenters and Jack Chatfield, our missionary in charge of building churches. More than forty new members were added to this church in 1948.

World Call Ten Percent Legion

THE figures on these pages stand as a credit to WORLD CALL secretaries who worked hard during the past year in 3,215 local churches. The report is also a tribute to the loyalty and continued interest of 62,352 paying WORLD CALL subscribers.

Churches with the Greatest Gain in Subscriptions

	Gain over 1948
University, San Diego, California	76
Tyler, Texas	67
Crown Heights, Oklahoma City, Oklahoma	54
Pleasant Grove, Dallas, Texas	53
Olive Branch, Indianapolis, Indiana	51
First, Chattanooga, Tennessee	46
Central, Dallas, Texas	45
First, Hannibal, Missouri	40
East Side, Evansville, Indiana	38
Warsaw, Indiana	38
Blackwell, Oklahoma	34
San Mateo, California	31
Roswell, New Mexico	31
First, Washington, North Carolina	31

Churches Having the Most Subscriptions

	Subscriptions
First, Fort Worth, Texas	401
First, Portland, Oregon	374
East Dallas, Dallas, Texas	350
Hollywood-Beverly, Los Angeles, California	196
First, Centralia, Illinois	186
Central, Glendale, California	179
Central, Indianapolis, Indiana	175
First, Atlanta, Georgia	170
Wilshire, Los Angeles, California	166
Central, Denver, Colorado	161
Oak Cliff, Dallas, Texas	154
Central, Lexington, Kentucky	140
First, Wichita Falls, Texas	135
Gordon Street, Kinston, North Carolina	132

THESE 683 churches have sent in, between July 1, 1948, and June 30, 1949, subscriptions totaling 10 per cent of their resident memberships, as reported in the 1948 Year Book. Those starred (*) have achieved the distinction of securing subscriptions from 20 per cent of their members. States not mentioned had no churches qualifying.

	No. of Subscriptions	Per Cent Subscribing
Alabama		
Anniston, First	42	14
Athens	39	18
*Cullman, First	30	20
Decatur	18	14
*Demopolis	12	50
*Dothan, First	24	23
*Eutaw	17	31
Fairfax	15	10
*Florence, Central	55	34
Jasper, First	18	15
Selma, First	54	15
Tuscaloosa, First	16	10
Arizona		
Mesa, First	21	19
*Willcox, First	11	29
Yuma	17	15
Arkansas		
*Arkadelphia	18	28
Bald Knob	11	11
Camden, First	16	10
El Dorado, First	39	13
Flippin	11	13
Harrison	38	10
Hot Springs, First	75	13
Jonesboro, First	31	10
Little Rock, Pulaski Heights	46	17
Little Rock, Wright Avenue	23	10
Marianna, First	17	17
*Mammoth Spring	10	29
*Newport, First	19	20
Prescott, First	12	13
*Searcy, First	14	25
California, North		
Berkeley, University	58	10
Chico	43	15
Dinuba, First	27	13
*Dos Palos, First	18	30
Eureka, First	41	17
Fortuna	11	10
Fresno, Belmont Avenue	74	12
Lodi	49	18
Marysville	26	12
Oakland, Fruitvale	41	11
*Oakland, Mills Terrace	40	24
*Pacific Grove	22	20
Porterville, First	40	18
San Francisco, First	74	18
San Leandro, First	18	12
*San Mateo	28	32
*Santa Cruz, Garfield Park	47	39
*Turlock	56	21
Watsonville	42	19
*Wheatland	11	22
Woodland, First	54	13
California, South		
Arlington	27	16
*Bakersfield, Rexland Acres Comm.	13	49
*Beaumont	16	21
Burbank, Little White Chapel	47	14
Covina	21	10
Fullerton, First	79	13
Glendale, Central	179	15
*Glendora	104	41
Hemet	11	10
Long Beach, Bixby Knolls	19	16
Long Beach, East Side	104	16
Los Angeles, Arlington Avenue	43	10
Los Angeles, Cypress Park	40	17
*Los Angeles, Eagle Rock	29	26
Los Angeles, Highland Park	72	11
Los Angeles, Hollywood-Beverly	196	11
*Los Angeles, Monroe Street	21	22
Los Angeles, Morningside Park	22	17
Los Angeles, Wilshire	166	14
Monrovia	79	18
North Long Beach	28	11
Ocean Park	12	12
Ontario, First	67	13
Pasadena, Bethany	54	18
Pasadena, Central	108	11
Paso Robles	15	11
*Redlands, State Street	51	20
Redondo Beach, S. Bay	37	13
*Rialto	16	25
San Bernardino, First	68	11
San Diego, University	137	16
San Dimas, First	20	17
San Pedro, First	32	11
Santa Ana, First	92	10
Santa Ana, Orange Avenue	21	12
Santa Barbara, First	36	12
Santa Paula	18	11
South Pasadena	18	15
Tujunga, Foothill Blvd.	18	16
Van Nuys, Central	91	10
Ventura, First	36	12
Canada		
*Edmonton, Alberta, Central	27	20
Vancouver, British Columbia, Central	12	16
Winnipeg, Manitoba, Home St.	26	19
Halifax, Nova Scotia, North St.	14	12
Guelph, Ontario	11	11
*Ridgeway, Ontario, Windmill Point	16	20
St. Thomas, Ontario	21	14
West Lorne, Ontario	11	16
*Regina, Sask., Central	13	32
Colorado		
*Alamosa	13	22
Aurora	14	13
Boulder, First	64	11
Delta	10	12
Denver, East Side	32	13
Denver, South Broadway	124	14
Denver, University Place	12	19
Fort Collins, First	47	11
Fort Morgan, First	50	13
Greeley, First	76	12
Manzanola, First	14	14
*Montrose, First	31	24
Palisade	12	13
Pueblo, Broadway	32	10
Pueblo, Park Hill	23	15
Rifle, First	18	13
*Salida	29	20
Sterling	32	15
Windsor, First	10	13
District Of Columbia		
Arlington, Virginia, Pershing Dr.	22	13
*Bethesda, Maryland	15	22
*Washington, D. C., Shepherd Park	91	35
*Washington, D. C., Tacoma Park	40	29
Vienna, Virginia, Antioch	11	16
Florida		
Bartow, First	14	16
*Bradenton, Central	18	21
Coral Gables, First	36	13
Gainesville	23	14
*Haines City, First	26	26
Jacksonville, First	50	12
Ocala, First	19	13
*Sanford, First	24	20
Sarasota, First	21	12
*Sebring	14	33
S. Jacksonville, South Side	22	13
*Tallahassee, Capitol	34	21
Georgia		
Atlanta, First	170	17
Atlanta, West End	28	12
Griffin, First	39	12
Guyton	13	16
*Sandersville	29	24
Valdosta, First	50	19
West Point	14	14
Winder, First	54	16
Hawaii		
*Honolulu, First	58	35
Idaho, South		
Boise, First	75	10
*Homedale	13	24
Idaho Falls, First	11	14
Illinois		
Allendale, First	27	15
*Arcola	49	20
Blandinsville, First	27	12
Blandinsville, Old Bedford	17	13
Bloomington, Centennial	50	11
Blue Mound	44	10
*Buffalo	11	28
Cairo, First	15	11

WORLD CALL

	No. of Subscriptions	Per Cent Subscribing
Cameron	19	12
Cameron, Coldbrook	22	14
Centralia, First	186	15
Chicago, Morgan Park	29	12
East St. Louis, First	64	11
Elkhart	15	11
El Paso	10	18
Fairbury	10	14
Flanagan	17	13
Gays	13	12
Hamilton, First	32	11
Harrisburg	27	18
Harristown	18	12
Henry, First	14	17
Humboldt	14	12
Jacksonville, Lynville	10	14
Kankakee, Central	60	11
Liberty	14	11
*Litchfield, Barnett	11	31
Lomax	16	15
Long Point	21	19
Maywood	49	14
*Mt. Carmel, Barney's Prairie	11	20
Newman, First	16	10
Niantic	24	12
Oak Park	38	16
Payson	11	13
Pontiac, First	32	10
Princeton, First	19	11
Stronghurst	13	14
Virden, First	29	14
Washington, Sunnyland	10	12
*Waverly	11	22

Indiana

Anderson, Central	136	11
Arcadia, Omega	22	17
Atlanta	32	13
Atlanta, East Union	13	12
Delphi	23	12
Edinburg	45	11
Edinburg, Mt. Auburn	14	14
*Evansville, East Side	90	39
Fairmount	13	13
Fort Wayne, First	109	11
Gary, Central	60	11
*Glenwood	18	24
Glenwood, Orange	14	12
Greenfield, Nameless Creek	12	14
Hillsboro	25	15
*Huntington, Buckeye	17	22
Indianapolis, Central	175	13
Indianapolis, Garden City	27	10
Indianapolis, Seventh	76	11
Indianapolis, University Park	96	11
*Kokomo, Macedonia	11	29
Kokomo, Rich Valley	11	16
Lyons, First	22	12
Markleville, East	15	13
Milford	17	16
Monticello, Oak Grove	14	13
Morgantown	15	10
Mt. Summit	18	12
Muncie, Jackson Street	91	16
Muncie, Tabor	12	14
New Albany, Tunnel Hill	13	14
Noblesville, Clarksville	17	11
*Noblesville, Refuge	14	29
North Liberty	30	10
Pittsboro	26	11
Poseyville	13	10
*Roann	14	22
Rushville, Ben Davis Creek	10	10
Rushville, Little Flat Rock	30	14
Rushville, Plum Creek	24	13
Russellville	22	10
Union City	51	10
Union City, New Lisbon	15	11
*Warsaw, First	67	22
Waynetown	20	11
*Wolcott	44	31

Iowa

Adel	43	11
Alburnett	12	18
Bloomfield	135	17
Bondurant	10	12
Cantril	11	14
Carlisle	14	12
Cedar Falls, First	14	18
Clearfield	17	12
Coggon	13	12
Coon Rapids	19	11
Des Moines, Indianola Heights	27	15
*Des Moines, Mondamin	29	20
Eldora	11	12
Estherville	54	19
Goldfield	10	11
*Ionia, Republic	14	28
Iowa City, First	26	11
*Ira	12	30
Marion	50	14
Marshalltown, Central	134	11
Mason City	83	17
Mitchellville	16	14
Muscatine	14	10
Newton	85	14
Perry	68	11
Washington	52	13
Waterloo, Central	123	17
West Liberty	23	16
What Cheer, Indianapolis	10	15
Zearing	18	13

Kansas

Bonner Springs, First	23	11
Colby	26	18
Coldwater, First	31	16
Dearing	11	10
Highland	31	19
*Hutchinson, Park Place	38	25
Kansas City, Westwood	16	16
Kingman	53	11
*Kinsley, Fullerton	10	33
*Lakin	11	21
Langdon	11	11
Latham	12	10
Lewis	16	14
Olathe, First	26	16
Osborne	20	13
St. Francis	47	11
*Scott City	101	23
Stafford, First	57	15
Stockton, Main Street	44	12
Ulysses	14	14
Wichita, Fairview	53	12
Wichita, Riverside	31	11

Kentucky

Berea, First	39	15
Bloomfield	20	14
*Boston	23	26
Bowling Green, First	81	14
Buckner	10	12
Buechel, Newburg	10	10
Burkesville	12	10
Burlington, Bullittsville	18	14
Carrollton	28	12
*Crestwood, Central	30	20
Frankfort, Bridgeport	10	14
Frankfort, Choatesville	16	13
Frankfort, Graefensburg	14	11
*Fulton, First	51	37
Georgetown, Newtown	19	13
*Greenville	33	26
Hazard	21	11
Hazel Green	13	19
*Hodgenville	18	21
Hopkinsville, Liberty	19	15
Lancaster	36	10
Lexington, S. Elkhorn	20	10
Lexington, Woodland	76	11
London, First	25	10
Louisville, Crescent Hill	29	11
Marcellus, Pleasant Grove	12	14
May's Lick	17	11
Millersburg	13	10
Moorefield	10	14
Morehead	30	16
Morganfield	19	18
Mt. Sterling, Somerset	15	13
Murray, First	55	15
New Castle	20	16
N. Pleasureville	23	13
Pleasureville, Berea	14	17
Salvisa	11	18
*Sebree	12	20
*State Line, Mt. Herman	12	24
Winchester, Mt. Zion	11	18

Louisiana

Alexandria, First	27	14
*Baton Rouge, First	15	60
Crowley	16	13
Jennings, First	17	11
Oil City, First	11	12

Maryland

Bel Air, Mountain Road	39	10
Fork	16	16
*Havre de Grace, First	10	34
Lansdowne, English Consul	17	16

Michigan

*Ann Arbor, Memorial	34	24
Bloomingdale	11	11
Detroit, United	27	12
*Grand Rapids, Cascade	12	24
Grand Rapids, Central	51	12
Jackson	23	15
Kalamazoo	11	12
Kalamazoo, Park Street	62	14
Petoskey, First	43	14
Pontiac, First	32	14

Minnesota

Garden City	16	10
St. Paul, First	58	12

Mississippi

Cleveland, First	17	17
Edwards, Southern Christian Inst.	16	11
*Lambert	15	28
Meridian, First	35	11
*Rome	12	20
Woodville	19	11

Missouri

Bolckow	17	16
Bonne Terre, First	19	16
Boonville, First	41	17
Braymer	11	14
Cairo	19	11
Charleston	11	18
Clarence	21	11
Coffey	16	18
DeSoto	15	12
*DeWitt	16	21
Farmington	16	10
*Gower	18	23
*Hannibal, Mt. Zion	15	20
Hardin	11	11
Hickman Mills	38	17
Holliday	17	11
Joplin, First	85	11
Kansas City, Memorial	99	13
Kansas City, Swope Park	52	17
Kearney	15	11
Kennett, First	19	14
Lewistown	17	14
Lone Jack	13	14
Madison, First	22	13
Maryville, First	109	13
Maysville, First	19	10
Maywood, Emerson	11	10
*McCredie, Richland	20	27
Millersburg	11	14
Mokane	11	14
*Molino, Midway	25	35
Monett, First	26	10
*Monticello	11	22
Mountain Grove	15	11
New London, First	22	11
Oak Grove	11	12
Oakwood	19	19
Odessa, First	42	15
Pickering	14	10
Plattsburg, First	35	11
Poplar Bluff, First	89	14
Raytown	34	15
Richmond, First	33	11
Rosendale	27	12
St. Louis, Baden	16	12
St. Louis, Clifton Heights	13	13
St. Louis, Compton Heights	44	10
St. Louis, Dover Place	46	14
St. Louis, Northwest	17	12
*Santa Fe	15	21
Sturgeon	18	17
Sweet Springs	21	12
*Thayer, First	12	24
Vandalia	30	12
Warrensburg, First	59	10

Montana

Billings, First	62	11
Hamilton	18	11
Missoula, First	36	11
*Brock, Charter Oak	19	28
Broken Bow	17	13
Giltner	12	10
Kearney	49	11
Lincoln, Tabernacle	45	11
Minden, First	36	19
*Overton	14	22
Verdon	16	19

Nevada

Las Vegas	13	17
*Reno	35	36

New Mexico

Albuquerque, Monte Vista	58	12
Artesia	23	11
Las Cruces, First	12	13
Roswell, First	94	17
Santa Fe, First	16	14

New York

Buffalo, Cleveland Heights	14	18
Buffalo, Richmond Avenue	30	10
Buffalo, University	74	19
East Aurora	13	10
*Poestenkill	13	23
Syracuse, S. Geddes Street	11	12

	No. of Subscriptions	Per Cent Subscribing
North Carolina		
Asheville, First	39	13
Ayden	52	19
Ayden, Roundtree	10	10
*Charlotte, First	57	27
Dudley	12	12
Dunn, Hood Memorial	35	14
*Farmville	90	29
*Grantsboro	12	50
*Greensboro, Elm Street	37	22
Hookerton	11	18
Kinston, Airy Grove	13	10
Kinston, Gordon Street	132	11
*Kinston, Southwood Memorial	11	24
*Macclesfield	27	24
*Mt. Olive	11	34
*Pfafftown	39	21
*Smithfield	13	42
Spray, Second	33	16
*Stoneville	20	20
Washington, First	92	12
*Williamston	52	21
Wilmington, First	36	14
Wilson Mills	11	17
*Winterville	18	45
Ohio		
Bloomdale, Eagleville	10	12
Chillicothe, First	11	10
Clyde	24	14
Columbus, West 4th Avenue	68	12
Columbus, Wilson Avenue	79	16
Dayton, Central	66	12
Fayette	12	12
Genoa	14	16
Hamilton, Lindenwald	28	12
Leipsic	23	11
Marion, Kirkpatrick	16	19
Mentor	22	12
Quaker City, Central	18	18
Toledo, East Side	49	14
Toledo, Norwood-West End	67	11
*Uniopolis	13	26
Xenia, E. Main Street	12	18
Oklahoma		
Altus	13	11
Atoka, First	18	19
Blackwell, First	99	13
Britton, First	33	13
Broken Bow, First	10	13
*Checotah, First	12	34
Durant, First	88	16
*Enid, University Place	123	21
Grove, First	17	15
*Guymon, First	23	26
Healdton, First	20	16
Helena	28	16
*Hooker	19	25
Hugo, First	32	18
Lawton, Liberty Heights	11	12
Mangum	27	19
Nicoma Park	13	13
Oklahoma City, Crown Heights	95	10
Oklahoma City, Northwest	11	12
Okmulgee, First	81	10
Ponca City, Bois d'Arc	19	14
*Rodgers Heights	32	21
Snyder	11	11
Tulsa, Memorial	109	11
Tulsa, Wheeling Avenue	95	13
Wewoka	44	13
Oregon		
Albany	58	10
Astoria	28	13
*Burns	18	32
Dallas	42	13
Falls City	13	13
Forest Grove, First	74	16
Gladstone	28	14
*Junction City	26	24
McMinnville, First	28	11
Ontario	24	16
*Portland, First	374	29
*Portland, Kern Park	75	22
Portland, Mallory Avenue	92	16
Portland, Parkrose	17	15
Silverton	38	17
Springfield	27	11
Pennsylvania		
Alba	13	13
Bellevue	51	15
California, First	10	10
Clarksville	25	13
Covington	22	15
Erie	29	10
Mansfield, Canoe Camp	23	19
Stillwater	18	14
South Carolina		
Greenville	11	10
Luray	11	11
Sumter	12	17
South Dakota		
Winner, First	15	18
Tennessee		
Bells, First	16	15
Chattanooga, First	105	12
Eads, Bethany	22	16
Knoxville, First	99	10
Livingston	21	14
Memphis, Highland	24	13
Nashville, Clay Street	17	15
Nashville, Eastwood	32	10
Nashville, Vine Street	146	10
Paris, First	58	18
Union City, First	44	15
Waynesboro, First	10	11
Texas		
Alice	13	11
Allen	11	12
Arlington, First	18	10
Ballinger, First	15	14
Bay City	17	12
Beaumont, First	68	10
Beaumont, Memorial	14	16
Brenham, First	15	15
Brownsville, Central	30	11
*Buda	11	23
Carthage	11	11
Center, First	27	11
Colorado City, First	18	11
Conroe	11	12
Corsicana, First	48	14
Dallas, Central	103	12
Dallas, East Dallas	350	11
Dallas, Edge Cliffe	10	14
*Dallas, Lakeview	29	36
Dallas, Oak Cliff	154	16
Dallas, Pleasant Grove	68	17
Dallas, Rosemont	92	15
Del Rio, First	20	13
Denton, First	34	11
Dumas	16	11
El Campo, First	25	14
Floydada	20	19
Fort Worth, First	401	12
Freeport	19	17
Galveston, Central	49	11
*Gordon	10	53
Henderson	20	10
Henrietta, First	24	17
Hillsboro, Central	22	13
Houston, Heights	96	11
Houston, Second	39	10
Houston, Woodland	41	16
Iowa Park	10	15
*Jacksboro, Memorial	28	35
Kilgore, Central	30	12
Ladonia	10	10
Lancaster	22	16
Laredo, First	16	13
Lubbock, First	107	11
Luling, First	14	10
McAllen, First	47	14
McCamey	11	15
*Marfa, First	60	51
Marshall, First	39	12
*Mathis	10	36
Menard	10	12
Midland	50	16
Mineola, Central	27	19
Mineral Wells, Central	42	15
Monahans	15	12
Nacogdoches, First	15	12
Orange, First	22	13
Paducah, First	11	11
*Panhandle, First	31	53
Paris, First	63	12
Pasadena, Central	21	12
Pearsall	11	17
Pecos	26	10
Perryton, First	43	14
*Pettus, First	18	45
Plainview, First	27	15
*Sabinal, Central	20	20
*San Benito, First	88	49
Stratford, First	23	13
Sulphur Springs, First	44	10
Throckmorton	11	28
*Tulia, First	11	39
Tyler, First	103	11
*Uvalde, High Street	17	21
Waxahachie, Main Street	48	15
Weslaco	27	16
Winnsboro, Central	12	12
Utah		
Salt Lake City, Central	42	18
Virginia		
Blackstone	25	18
Boone Mill	15	19
Chatham	10	11
Covington	49	12
Cuckoo, Gilboa	22	11
Danieltown, New Hope	31	14
Danville, First	26	10
Danville, West End	17	13
Deltaville, Philippi	22	12
Dunnsville, Rappahannock	25	12
*Galax	64	21
Gordonsville	11	14
*Grafton	23	20
Hadensville, Forest Grove	18	13
Hampton, Chapel Street	29	13
Lahore, Macedonia	11	13
*Luray	20	20
*Mathews, Westville	15	25
Maurertown, Saumsville	10	10
*Maurertown, Zion	17	23
Narrows	26	11
Palls, Jerusalem	12	18
Pennington Gap, First	26	10
Pennington Gap, Union	10	15
Perkinsville, Elpis	10	10
Pounding Mill	13	16
*Pulaski, Newbern	12	26
Radford, First	35	10
Radford, West End	28	16
Richmond, Highland Park	47	12
Richmond, Seventh Street	66	12
Roanoke, Bethany	21	14
Roanoke, First	72	14
*Shawver Mill, Chestnut Grove	14	28
Sinking Creek, New Bethel	10	19
Spencer, Old Well	13	12
*West Point	20	24
Woodstock	22	16
Washington		
Aberdeen, First	16	11
Auburn	22	15
Bremerton, First	56	14
Camas	31	13
Castle Rock	14	13
Chelan	18	18
*Colfax	19	25
Creston	11	14
*Elma, First	22	20
*Ephrata, Memorial	11	20
Everett, Central	38	12
Longview, First	57	12
Mount Vernon	20	11
Opportunity	23	10
Orting	13	19
*Port Orchard	43	26
*Pullman	13	22
*Puyallup, First	57	20
*Richland	17	71
Rosalia	16	12
Seattle, First	126	19
*Seattle, Highline	31	24
*Seattle, Queen Anne	49	20
Spokane, Hillyard	19	12
Spokane, North Hill	49	12
Tacoma, First	87	13
Tekoa	13	11
*Waitsburg, First	25	23
Wenatchee, Central	75	11
Idaho, North		
Lewiston	54	11
Moscow, First	12	10
West Virginia		
Bluefield, Calfee's Chapel	15	16
Bluefield, First	94	12
Bluefield, Jones Street	11	12
Huntington, Madison Avenue	42	11
Huntington, Vinson Memorial	19	10
Morgantown, First	33	14
Mt. Hope	10	10
Wisconsin		
Madison, First	17	11
Wyoming		
Sheridan, First	31	10

The Needs and Opportunity of Our Church

By EMMETT J. DICKSON*

THERE are 550 active Negro congregations of Disciples of Christ, with a total reported membership of 54,748; and seventeen organized state and convention areas with the customary set of officers and leaders.

To make a catalogue of needs of these churches is an easy matter, but to match each need with an opportunity and challenge is difficult. Most of the needs are those which are chronic and have been with us a long time.

Fellowship

The sense of belonging to a great brotherhood, the compelling spirit of wholeness is lacking in most of our congregations; and the lack of it makes them susceptible to other groups which seem to offer it.

The organized work of the church must find a way to generate loyalty to the life concerns of the church—fellowship, evangelism and education. We know that the church described in the Bible calls for a full fellowship of all Christians. The command to go and make Disciples and to teach them to be a part of the righteous must be obeyed by every congregation of Christians. After all, the vital concerns of the church—fellowship, evangelism and education—are only phases of the process of the redemption of men's souls. This part of history, where we are making harvest of what we have sown, brings the church into sharp focus upon its achievements. The various competitive, organizational, institutional and political pressures which beat upon the life and minds of people today make it imperative that we examine our efforts and find the right answers.

Brotherhood is our plea of unity; we desire the enlarged circle of good will; and all agencies, boards, committees, conventions, and societies should work and strive for Christian fellowship. We do belong together and should not be separated by those things which have divided the church, its work, and workers. Need of fellowship is more acute now than ever before, because it is so easy to forget, neglect and suspect people. This depersonalization of life is a major difficulty of our American civilization. The church must make every man a servant of superior human values. To do this we must see to it that Christian fellowship permeates all our Christian groupings. By the sign of fellowship men will know that we are Christ's disciples, and against such there is no law.

With seventeen organized state and convention areas, there are parallel church organizations of seventeen out of forty. The seventeen are built, first, for the fellowship of like color, second, on like faith, and third, on like theology.

The leaders in these conventions have formed the National Christian Missionary Convention to give more of the leaders national expression and to speed up the tempo of growth and development of all churches and conventions reporting to it.

Left to right, Emmett J. Dickson, Lorenzo J. Evans, and Miss Marjorie Chenault, office secretary.

At present all the brotherhood program is channeled through the National Christian Missionary Convention to the churches. This has given a lift of vision and participation that was not known in the past. A national board of forty-two members elected by the convention elects the trustees who act for the convention and carry all legal responsibility. The national staff is also the field staff because no plan has been worked out whereby secretaries or directors of the state societies are responsible for all the churches in the state. Here is one of our best opportunities to bring our work into harmony at the state level.

C. H. Webb, the new director of church development and evangelism.

The present staff of the National Christian Missionary Convention includes the executive secretary, Emmett J. Dickson; a director of church development and evangelism, C. H. Webb; a director of Christian education, Lorenzo J. Evans; a director of missionary organizations-education (vacancy to be filled); and an editor of the national organ, *The Christian Plea*, L. L. Dickerson. The staff participates in several planning groups such as the Home and State Missions Planning Council, The Division of Christian Education Field Staff and Curriculum Committee, and Unified Promotion and Relationships. This participation has gone a long way in giving to the members and friends of the National Christian Missionary Convention a sense of "belonging." A responsibility has been placed on the National Convention which all members and friends should respect. We should produce and carry well our share of this cooperative enterprise.

Evangelism

The need of evangelism is always before God's church, but it is now looking us in the face and crying, "Please let God's mighty redemptive power be released in the world." We can accept the definition of evangelism given by the World Council of Churches at Geneva, Switzerland. "Evangelism is the proclamation of the good news of God in Jesus Christ so that men are brought through the power of the Holy Spirit to put their trust in God; to accept Jesus Christ as their Savior from the power of guilt and sin; and to follow and serve him as Lord within the fellowship of the church." This means, get the message to men by all the forms of human communication.

All the projects of evangelism sponsored by the department of evangelism and the brotherhood have been worthy and workable. The seven projects now in operation during the Crusade for a Christian World are being implemented in all our churches, and each project has brought forth a great harvest of persons for the church. The projects are Home Visitation Evangelism, City-wide Campaigns, Home Evangelization, Evangelistic meetings, The Lost Members, the Pre-Easter Program, and the Town and Country Church Crusade. These well-planned projects bring us face to face with the need for ministers and leaders to carry such projects through. We do not have our proportion of leaders according to total membership of our churches.

Our great evangelistic opportunity is in the large cities. Take any state which has a large Negro population and pick out the cities of the state; there is our field. Difficult? Yes, but there it is just the same. We have not followed the folk to town as we should have done. Our field is ready for the harvest, but there is a lack of leadership which makes the prospect look dark for a few years longer. Surely there must be some way to get more church work done in the name of evangelism than is now being done in these neglected cities. A few congregations are doing a grand job. If we can plant more seeds of redemption in our cities, they will grow and bear fruit. We must not miss this call from God to go where the people are.

We have one state which has a full-time evangelist on the field. That state is Texas. R. H. Page is the evangelist. R. Wesley Watson is tri-state evangelist for Kansas-Missouri-Arkansas. He also carries the field assignments of Christian education for the three states. This is a sample of coopera-

*Mr. Dickson is executive secretary of the National Christian Missionary Convention.

tion with states that should be used more and more in our evangelistic program. The Kentucky State Society of Christian Churches has from time to time helped to support a full-time Negro evangelist.

Education

We cannot go anywhere without trained church workers. The forces of living have caught up with our past endeavors to train ministers and leaders.

We do not have the leadership that is now demanded of us in the wider outreach of the church. We must make education available to those who would be leaders. We spend much money for general training in the educational field which is a duplication of the state educational work. This is true in most of our church-related colleges. Our interest must return to the development of church leaders. Jarvis Christian College at Hawkins, Texas, and Southern Christian Institute, Edwards, Mississippi, can rejoice more from their training of church leadership than from any other contribution which they have made. There is a prayer and a desire that these two schools will continue to produce leaders for the work of the church.

The standards of our educational home missions institutions must be raised to a level where they can be kept against the wind. It is up to the administrations of S. C. I. and Jarvis College and the people the schools serve to see that these institutions measure up in training Christian leaders who will have a sense of missions relevant to the day in which we live.

It is still the job of the church to produce the leaders and saviors of the race. The church must do this work of education among all people in order to save itself from stagnation caused by neglect from within her own ranks. Now is the time for every person to enlist in the work of the church and let it be known that through the church we shall win the victory.

A "Thank You" from Japan

A RECENT communication from Mr. and Mrs. Kenneth Hendricks in Japan expresses the gratitude and joy which has been brought to Japanese Christians through the gifts of food and clothing sent by American Christians:

. . . "And so we wish to say 'thank you' to every person who has had any part in giving gifts, in preparing and sending parcels, or who in any way has aided this project. It has taken hours of your missionaries' time to unpack, sort, and distribute the contents of the boxes. It is an entirely new type of mission work in Japan, but we have the pleasure of actually seeing the happiness these things bring, and we are more than paid for all our work. Our greatest regret is that we cannot pass on to you this same joyful experience. But we ask you to do your best to visualize it, and accept the heartiest of thanks from us and from the many, many Japanese Christians you are helping."

A Few Suggestions To Package Senders

1. Choose strong cartons in which to pack.

2. Wrap all packages well, in heavy paper, and tie with strong cord. Do not trust to the strength of carton only.

3. Write name and address of both sender and receiver in *INK*, very *PLAINLY*, on both the carton and the outside wrapping.

4. Be sure that salt, sugar, cocoa, boric acid, and such easily spilled things are separately wrapped in extra paper or cloth sacks.

5. Please send all garments *clean*.

6. Use only the following address: Sei Gakuin, Nakazato-cho, Kita-ku, Tokyo, Japan.

Mrs. Doan Retires as National Officer

ON June 30, 1949, Mrs. Mary Lediard Doan retired as vice-president of The United Christian Missionary Society, having reached the retirement age under the policy upon which the United Society operates.

Mrs. Doan belongs to that able and consecrated group of Canadian Disciples who have served the foreign missionary enterprise of Disciples of Christ almost from the beginning of their missionary history.

Born in the manse at Hillsburg, Ontario, October 24, 1881, she received her appointment as a missionary on December 29, 1906, at the hands of the sainted A. McLean, himself a Canadian, who was then president of the Foreign Christian Missionary Society. A few months later she landed at Yokohama on October 14, 1907, where she was appointed a teacher in the Margaret K. Long Girls' School. She continued to serve in that capacity under the presidency of Miss Bertha Clawson until 1919, when she returned to America on one of her furloughs.

Upon her return to Japan in 1920, she assumed responsibility for country evangelism at Akita and remained in that service until 1923 when she and Robert A. Doan were married in Kobe, Japan. Then they visited India, the Philippines and China in the interest of the survey, and returned to America in 1924. Still in the interest of the survey, they visited South America where they represented the Disciples in the Montevideo Congress of Christian Work. After their return to the States, they lived in or near Columbus, Ohio, until Mr. Doan's death in 1936.

In 1937, Mrs. Doan returned to Japan with Dr. Kagawa's organization and remained there until she was elected to the vice-presidency of the United Society. She assumed her responsibilities on January 6, 1940.

While Mrs. Doan has served the Society in various ways as vice-president, her main contribution was in the field of recruitment of prospective full-time Christian workers.

In her personal relationships, Mrs. Doan has been unfailingly gracious in sharing to the fullest possible extent in all services which she could render to any member of the staff. By her thoughtful attitude she has woven a tapestry of friendship and affection that will remain bright and beautiful in the hearts of all through the days and years to come.

Few people have had a richer and more varied experience than Mrs. Doan. Few have been able to serve the brotherhood as continually in so many ways from her youth to the present. While she is retiring from active service with the United Society, she will not be retiring from service to the Master. She will find countless ways in which to make herself useful in all things, great and small, as the days come and go. The love and best wishes of all her colleagues and friends go with her.

The evening of June 21, friends and workers in Missions Building, together with the board of trustees, met for a program of talks and music honoring Mrs. Doan. As a climax to the program, she was presented with a beautiful silver tea set on behalf of the Society family members and the trustees. An informal reception was held in the conference room with 170 in attendance.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Butler University
Indianapolis, Indiana

LECTURERS during the first six weeks' session of Butler's School of Religion included Dr. Samuel C. Kincheloe, Chicago Theological Seminary, and Morris H. Pullin, Missouri Director of Religious Education, Kansas City. Mr. Kincheloe lectured on the city church, and Mr. Pullin discussed the church and the family.

During the second session, lecturers were Andrew E. Blackwood, Jr., Newton, New Jersey, whose topic was Preaching Today; Doyle Mullen, Lafayette, discussed pastoral counseling; and Dr. J. Edwin Los, Purdue University, and Edwin Becker, United Christian Missionary Society, lectured on the rural church.

Dr. Karl L. Kaufman, former professor and head of the department of chemistry and pharmaceutical chemistry, Medical College of Virginia, has assumed his duties as executive officer of the Butler University College of Pharmacy. He will assist Dr. Edward H. Niles, Dean, in the administration of the College of Pharmacy, and also will assist with plans for the new $700,000 pharmacy building to be constructed.

Dr. Kaufman has been a member of the Medical College of Virginia since 1945. He previously served on the staffs of Washington State College, Purdue University and Ohio State University.

Culver-Stockton College
Canton, Missouri

The Carl Johann Memorial Library of Culver-Stockton College will be in use when school opens in September. The Cats Pause, the student union room, has been in use since February, and the administrative offices moved to the first floor in July. A formal open-house event will take place the last week of September.

Atlantic Christian College
Wilson, North Carolina

Construction is scheduled to begin soon on the new library building for Atlantic Christian College. It will have capacity for 75,000 volumes, ample space for offices and audio-vision systems. It is planned to complete the building during the school year.

This improvement on the campus is made possible by a gift of $105,000 from C. L. Hardy of Maury, North Carolina, a member of the board of trustees of the college, and its friend and supporter for many years. Fifteen years ago Mr. Hardy made a substantial gift for a new dining hall which was named in honor of his deceased nephew, Bert Hardy.

The new library is a part of the million dollar expansion program under way for Atlantic Christian. A dormitory for women is now under construction; it will accommodate 150 women and will contain social and recreational facilities. A major portion of this project was financed by the citizens of Wilson. Other building plans call for the remodeling of Kinsey Hall and the erection of a Student Union building.

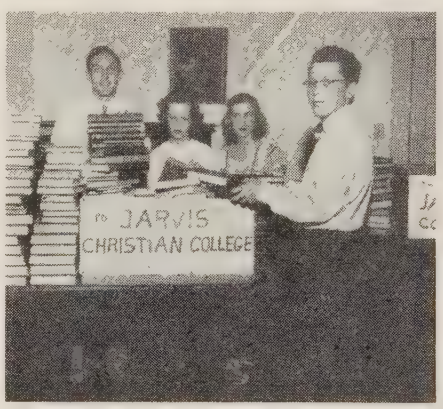
The School of Religion, Butler University, Indianapolis, Indiana, granted degrees to the largest class in its history when 18 students received the Bachelor of Divinity degree and 8 received the Master's degree. (Two members of the class were not present when this picture was made.)

Texas Christian University
Fort Worth, Texas

A new degree, that of Bachelor of Music in Church Music, has been added to the curriculum of the School of Fine Arts. Designed to train ministers of music on a professional level, the curriculum will be made possible primarily by the new seventy-rank concert pipe organ which will be installed in the new $1,500,000 Fine Arts Building due for completion in September.

Candidates for the new degree will take a major in either organ or voice and a minor in the other, plus a full major in religion courses. The curriculum will include music theory and history, choral conduction, hymnology, choral literature, liturgical music, children's church music, and administration of church music programs.

TCU students who are members of the University Christian Church Meliorist Club have taken on an important project in assembling books for the library of Jarvis Christian College, a college for Negroes at Hawkins, Texas. Miss Lou Ann Leslie heads the University Church committee and is assisted by Shirley Hammond and Ed Muegge. Books that are helpful to Jarvis are those usable in the average liberal arts college and which will aid the school in reaching library requirements for further accreditation. Jarvis Christian College recently became affiliated with the Board of Higher Education.



TCU students assemble books for Jarvis Christian College, Hawkins, Texas.

Plans to commission portraits of past Texas Christian presidents have been made by Miss Lorraine Sherley, chairman of the newly appointed portraits committee. Dean Colby D. Hall's portrait was one of the first commissioned and is in process of completion by Dickson Reeder, well-known southwestern artist. Prof. S. P. Ziegler, head of the art department, is working on paintings of Presidents Addison Clark and Clinton Lockhart. It is hoped to secure soon portraits of former presidents Ezra Vaughan Zollars and Frederick B. Kershner. The college has a portrait of Dr. E. M. Waits.

Lynchburg College
Lynchburg, Virginia

Orville W. Wake, Richmond, Va., assumed duties as president of Lynchburg College on August 1. The Board of Trustees rejoices over the acceptance of Mr. Wake and believes he will perpetuate the eminent Christian statesmanship which characterizes the administration of such worthy predecessors as Dr. Joseph Hopwood, Dr. John T. T. Hundley, and Dr. Riley B. Montgomery. Mr. Wake holds a B.A. degree from Lynchburg College, an M.A. from the University of Virginia, and has completed his residence work in U. of V. leading to the Ph.D. degree.

Mr. Wake

The Lynchburg College Clinical Reading Center will open in September. For the past two years the college has operated a remedial reading clinic open to college students, but now under the new program the service will be extended to elementary and junior high school students in the immediate area. Mrs. Christine K. Wells, associate dean of students, will supervise the center. Associated with her will be Mrs. Robert C. Scott of Lynchburg.

The center is not to be a place of instruction, but it will serve as a means of supplementing the work of the pupil's teacher; in diagnosing the problem and assisting in the correction of the difficulty so that the child may be better adjusted in the classroom, and the instruction of the teacher may be more effective. The center will coordinate with the McGuffey reading clinic of the University of Virginia.

Christian College
Columbia, Missouri

Dr. Thomas T. Blewett has been appointed Dean of the faculty of Christian College. He comes from Stephens College, Columbia, where he has been a member of the Communications Department. Dr. Blewett received the degree of Ed. D. at the June Commencement of the University of Missouri.

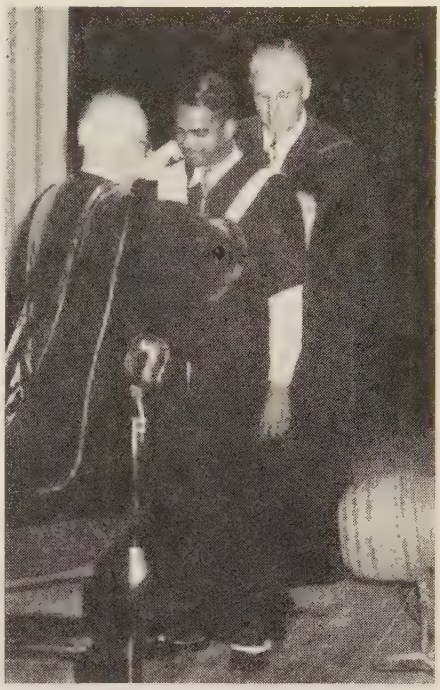
Plans are being perfected for the Centennial celebration which will be observed in 1951. Under the first charter granted by the Missouri Legislature for the college education of women, Christian College was incorporated on January 18, 1851. Throughout its almost one hundred years of history it has been associated with the Disciples of Christ. Plans call for a Charter Day celebration on the date of the anniversary; other features will follow. The Centennial Commencement is being called to the attention of alumnae.

The Columbia Christian College Club, with the assistance of all alumnae, are sponsoring the provision of an electronic organ for the chapel. The organ is to be a memorial to Mrs. Luella St. Clair Moss, a former president of Christian College who was deeply interested in the building and growth of the chapel. The dedication of the organ will be a part of the Centennial Celebration.

Phillips University
Enid, Oklahoma

Peter Solomon, a student from Jubbulpore Mission station in India, received the master's degree and hood from Phillips University College of the Bible, May 30, at the 42nd and largest Commencement. Peter, who is returning to India this fall after three years of study here, was one of 230 candidates in the class. Some 170 received diplomas and the rest completed their work during the summer. Peter wrote his thesis on the subject, "Ashram—a Means of Evangelism."

Two other Indian students are studying at Phillips: E. F. Albert, also a Bible graduate student from Jubbulpore, and Christopher Dutt, a pre-medical student.



Peter Solomon, Jubbulpore, India, receiving the Master's degree and hood at the College of the Bible Commencement, Phillips University.

National Benevolent Association Reports Personnel Changes

After more than sixteen years as Area Representative in the Rocky Mountain area of the National Benevolent Association, L. Hulser has retired from that position. During his years as Area Representative, the support of the Colorado Christian Home grew in a remarkable way. He was also responsible for the accumulation of funds for the enlargement program of the home. Mr. Hulser expects to retire to his Sylvandale Ranch.

James H. Tilsley, secretary of the Missouri Christian Missionary Society, became the new Rocky Mountain Area Representative on August 1. He formerly was minister of Central Christian Church, Wichita, Kansas, and served as a member of the Colorado Christian Home Board of Supervisors. He comes to NBA with the highest recommendations, and his experience insures future progress of the Benevolent work in the Rocky Mountain Area of Colorado, Kansas, New Mexico, Utah and Wyoming.

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Ben E. Watson, minister of University Christian Church, Berkeley, California, for the past four years, has accepted the position of Area Representative in Indiana and Michigan of the National Benevolent Association, beginning September 1. The Emily E. Flinn Home and the Cleveland Christian Home are in this area.

Mr. Watson has served one term as a missionary in Japan, and has worked among Orientals on the West Coast. For about fourteen years he was minister of Central Christian Church, Pasadena, California.

—J. Eric Carlson, *Executive Secretary*
National Benevolent Association

College of the Bible, Lexington, Kentucky

Participating in the laying of the cornerstone for the new College of the Bible buildings were President Riley B. Montgomery (left), who took up his duties with the College on July 1; Attorney Lorenzo K. Wood of Louisville, chairman of the Trustees, and (right) Mayor Allen Buckner, Winchester, chairman of the building committee. The inauguration of Dr. Montgomery will be held September 27 in Memorial Hall, University of Kentucky.

For Adult Missionary Groups

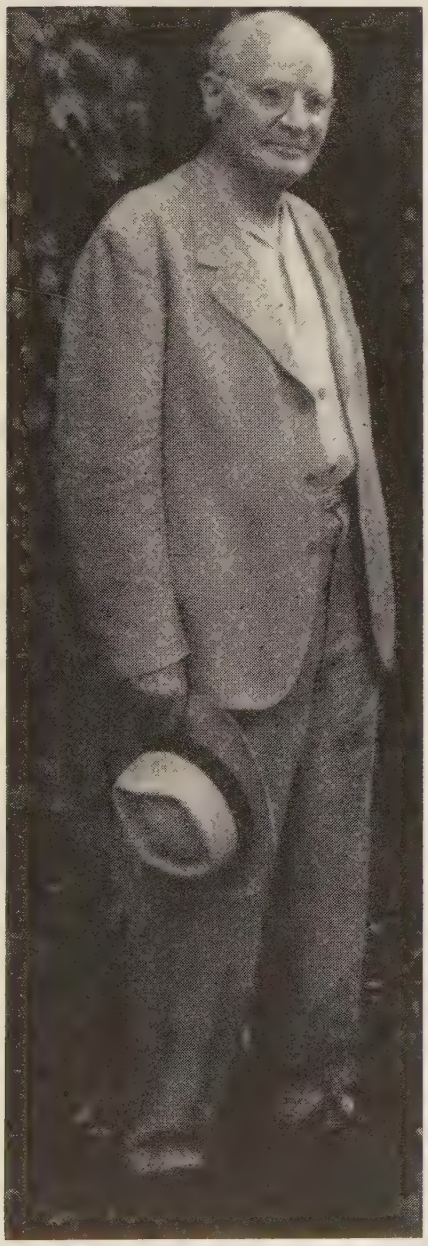
Theme: Cooperation for a Christian Nation

OCTOBER

French-Speaking People and Our Mountain Folk

LET us look in on Mrs. Robert Shemwell, one of the teachers at Hazel Green Academy, and her class in English history—Billy, Mary Jo, Verlin, Beverly, Doris, Sylvester, Peggy, Alta, Margie, Jane, Custer, Drexel, Jimmy, and Louise, all of them interesting individuals. If we were to ask Mrs. Shemwell where the boys and girls come from she would reply: From Rose Fork, Wheelrim of Johnson Creek, Hazel Green, Helechawa, Town Flat, Daysboro, Gillmore, Lee City in Kentucky; Middletown and Cincinnati in Ohio; and Anderson, Indiana.

Dr. H. I. Blood, friend of the Hazel Green countryside.



The parents of most of the students are farmers. For the students the school farm is of unusual significance, both because it introduces them to better methods of agriculture and because it guarantees them plenty of the nourishing milk, eggs, meat, vegetables, so necessary to healthy growth.

Let us look with Mrs. Shemwell at just two of the youngsters as they struggle with questions she puts to them. First, there is Verlin. Verlin, the son of the farm dairyman, scratches his curly head and his eyes twinkle as he tries to think of the answer to a question in English history. Verlin has spent most of his life in or near Hazel Green. Verlin says that in 1938 he moved to his grandfather's farm and from there in summer and winter, over an old country road, he has walked two miles to school. Verlin says, "My mother would bundle me up in such heavy clothes in winter that I could scarcely walk in the deep snow."

Then there is Alta. Alta's rosy cheeks turn even rosier as she strives to think of an answer to her teacher's question. Alta is one of the children who illustrates a characteristic of the academy—that students usually come by families. In that little class of Mrs. Shemwell's, more than half of the students have a brother or sister in school.

Book Learning and the Practical

Hazel Green Academy has tried through the years to maintain a balance between book learning and the practical side of living. The department of commerce is one of the expanding phases of work. Four graduates who entered college this past year were able to help pay their college expenses through training for office jobs they secured in the academy. Manual training, home economics, and other courses provide valuable training. So does the dormitory life on the campus where these young people learn the art of living together.

The Church Finds Them Here

Program Four in the packet, *The Church Finds Them Here,* contains adequate resources for presenting a strong program on the work among French-speaking people and our mountain folk. Learn all possible about these two areas of work. Watch for news items. Look up back issues of WORLD CALL. Page 14 in the July-August issue will delight you. It is the account of the dedication of the new carryall that we may think of as a "Gospel Wagon," a long needed mobile evangelistic unit for our work in Louisiana among the people of French-Acadian descent. Note in that same issue the article by Willard M. Wickizer, "The Disciples of Christ and Cooperative Home Missions." It presents some material closely related to program Six in *The Church Finds Them Here.*

Children's Worker Visits Hazel Green

Miss Frances Hill, director of children's work in the department of missionary education of The United Christian Missionary Society, paid her first visit to Hazel Green this past summer. When asked what most impressed her at the institution, she said that first of all she would place the fine relationship between teachers and students. She was at the academy on clean-up day and saw faculty and students united in the job of cleaning buildings and grounds. They went at their work with a will and finished by noon, many hands making light work. At noon all had a picnic lunch together on the lawn. The afternoon was devoted to fun and frolic, culminating with folk games in the cool of the evening.

One finds a fine Christian spirit pervading the whole institution at Hazel Green. Christian characters are in the making.

Worship Service

The worship service to accompany the session in October was written by Dorothy A. Stovall, wife of Henry A. Stovall, the director of Hazel Green Academy. Pray for Mr. and Mrs. Stovall and the entire staff at Hazel Green. As you pray for Hazel Green, pray also for the growing Christian community at Livingston, Tennessee, the larger parish which is developing there. Pray for the work among the French-Acadian Americans in Louisiana. Pray for all of our home missionaries. Pray for our foreign missionaries. Pray for all people who are cooperating in any way for a Christian nation and a Christian world. Pray for the isolated Christians of the world, holding in mind the title of this month's worship service: *Within the Family of God*—"He is not far from each one of us."

A Reservoir of Protestant Population

Someone has said that the mountain areas of our South form a reservoir of Protestant population. More often than we realize they have also been a reservoir of leadership. One interesting example is a little mountain town in Virginia where some years back there were some seventeen families in a little Christian church. One of the families had eight children who attended the little school across the road from the church. The father of the eight said to his sons, "I will give you an education if you will enter the ministry." Three sons took advantage of the offer. One of the three is Joseph Smith who, as a student in the College of Chinese Language Studies, was interned in the Philippines for the duration of World War II; and when liberated stayed on to survey our churches in the P. I. and do what he could to minister to the needs of the Christian community, before he came home for a much needed furlough. He took a refresher course and is now busy in rural mission work in the Wuhu area in China.

September—And You

YELLOW goldenrod and asters by the brookside were what the month of September suggested to a poet. To most of us it suggests the beginning of a new school year.

A month of beginning again is what September means to those who plan programs for young people of our churches. Dreams and plans light the path youth is to follow during the following months. A chief concern of the planner will be missions. Every boy and girl should see the strength, the extent, and the glory of the world Christian enterprise. Each should be given a picture of the part of our brotherhood in the total missionary effort. Finally, each should be shown an opportunity for aiding missions and inspired to assume a part in carrying out the Great Commission.

Set a mirror in front of your youth program and study the reflection. Is the amount of mission study adequate? Is it appealing and inspiring? Will the discussions and action projects remain as bright spots in the group memory? Are the best stories, the most impressive facts, and the most vivid pictures employed in your programs? Is there variety and spice and zest in each program?

Your mirror may show that there is little actual missionary education. The name sounds familiar. Perhaps you supposed the matter was being cared for well enough. Let us glance at spots where it should appear. Are these in your 1949-1950 plans?

1. *Fellowship,** the C.Y.F. program quarterly, has a missionary education unit of three sessions in each issue. Use *Christian Youth Fellowship Studies Japan* and other booklets of this series to help you make the most of these programs. Read descriptions of films, maps, and booklets to supplement *Fellowship.**

2. *PM Pack** contains three mission study units, each with material for three programs. Examine *Chi Rho Studies Japan* and other booklets of this series for help in finding the best films, stories, and other supplementary materials and for help in planning each program.

3. Summer conference offers four courses in missions. Chi Rho camp has one quest in this field. Seniors responsible for mission study could plan to take "A Visit to Our Mission Fields Abroad" in conference.

4. Winter youth meets major in missions. On the Sunday before the meet, you could

(*Continued to column* 3)

Dear Christian Youth:

Have you ever laughed and cried at the same time? Have you ever been happy and sad all at once? That's just the way I feel as I sit down to write this letter to you.

On July 31, 1949, I shall sign the last letter, tear off the July page on the calendar, straighten my desk, close the window, turn out the light, and close the door. Why? Because I shall be beginning a nice, long vacation. This should make me happy, don't you think? But I am sad because I shall not be coming back to this office after August 31, 1949, when I am resigning the position I now hold. Of course, I'm not too sad, because I have a wonderful husband and I'm going to enjoy being a "housewife" very much. I also realize that I can continue my Christian service through my home and through the work that I find to do in my own local church. But I shall miss the contacts with you and shall continue to have a deep interest in the youth program of our brotherhood.

I am happy to introduce to you my successor—Charles C. Mills. I know Charles Mills very well and can speak to you with all sincerity when I say that you will find him a fine person to work with. He has a passion for the program of missions throughout the world, as well as a concern for young people and their dreams.

Mr. Mills, a native of Illinois, is a graduate of the University of Illinois, and has completed his residence work toward the B.D. degree at the Graduate School of Religion, Butler University. He has been serving as Minister of Education of the Olive Branch Christian Church in Indianapolis, Indiana. He will come to The United Christian Missionary Society on September 6 to have responsibility for the Christian World Friendship Fund, the midwinter Youth Meets, and the promotion of missionary education among our young people, as well as other more general duties.

If I had three wishes, they would be: first, that the youth of our brotherhood would continue to grow in leadership and Christian spirit to become worthy of the responsibilities the church places upon them both now and in the future; second, that you will grow to love and admire Mr. Mills as one of your own youth directors; third, that you will give him all the cooperation you can as he works with you in Kingdom building.

My prayers and best wishes to you all,

—JANE ELLEN HORNER

Missions in CYF

Sunday Evening Groups

"Together—We Stand," in *Fellowship** for October-November-December, is a unit of three programs picturing service to agricultural migrants, work camps, projects of the United Christian Youth Movement, and other work in which our brotherhood cooperates with others. Prepare for this study by assembling all materials early and making careful plans for all sessions.

In the Direction of Dreams offers you fine stories centered around youth activities. Refer to *CYF Studies Cooperation for a Christian Nation* for session plans and the description of visual materials (one copy free).

Circles and Hi-Tri's

"From White Collars to Overalls" describes a youth venture certain to appeal to your young people. Session Four in the Ferrari guide provides session plans for your October meeting, as you present this and another chapter, "Piecework in Brotherhood," from *In the Direction of Dreams.*

Chi Rho Fellowship

Sunday Evening Groups

For your fall missionary unit in PM Pack,* "Millions Moving," consider session plans and action projects from *Chi Rho Fellowship Studies Migrants* (one copy free). Make a point of using slides and a recorded playlet.

I-Tri's

For October you may finish the novel *Tumbleweed Boy.* A radio drama for this session may be found in the Banks guide, *More About Migrants.*

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profitably talk over the different interest groups and decide on a tentative choice for each. In 1949-1950 meets you are offered:

(a) Crusade for a Christian World—showing the relation between missions and the Crusade.

(b) Our world missionary effort—a glance at all fields.

(c) Japan—for young people responsible for planning the study on Japan in the local C.Y.F.

5. All-church enterprises may teach missions to youth. Your church school of missions may be planned to attract youth participation. All-church fellowship programs and Sunday evening services offer an opportunity for a youth group to present a play, a book review, stories, or other type of program based on a mission study unit. Young people could write the script to accompany a set of Japan slides, several participating in the presentation. Use one or two mission films during the year at all-church meetings, asking the young people to prepare the worship service to accompany it.

—MARETA SMOOT

N.B. Unless otherwise noted, all materials mentioned are available from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Indiana.

*Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

WORLD CALL

Echoes from Everywhere

Blood Bank at All People's

For the sake of any of the All People's Christian Church and Community Center, Los Angeles, the beginning was made in June of a Red Cross blood bank. At no charge, blood plasma will always be available in an emergency. Set periods of time are announced when donors may make deposits of one pint of blood.

Missionaries at Asuncion, Paraguay

The missionaries working in the primary and secondary schools in Asuncion have the following duties:

Miss Agnes Fishback is head of the girls' dormitory and teaches some English and Bible in the primary department. She has been able to do some testing and will continue with that.

Miss Margaret Stainton has the music in all the primary grades; also English and Bible classes, besides her share of duties with the dormitory girls.

Robert B. Lemmon is director of the school and teaches two classes. Mrs. Lemmon is in charge of the dining room and kitchen of the dormitory, with Miss De Wit to help her. She also teaches English and Bible classes in the primary school.

George Smedley is vice-director and treasurer, teaches English and Bible, and looks after the visual-aid programs. Mrs. Smedley is in charge of the pre-school group of six-year-olds where she has a Hutterite girl in training. She also gives the music, Bible and English in the kindergarten, has two other English classes and a cooking class. Edwin Cornelius is teaching English and Ethics in the Secondary school, and has an adult English class in the evening. Mrs. Cornelius has a sewing class and two English classes.

—Robert B. Lemmon

Mexican Church Holds V.C.S.

The Mexican Christian Church, McAllen, Texas, held a most effective daily vacation Bible school this summer, enrolling 62 children. Two young women from Edinburg, Texas, gave fine volunteer service to the school. This church, under the leadership of F. F. Davila, is supported by the department of church development and evangelism of The United Christian Missionary Society.

Philippine Convention in Abra Mountains

Delegates from the churches of northwest Luzon, P.I., gathered in Bangued, Abra, in March for their annual convention. They came in cars, trucks, jeeps and by hiking. American Bible Society Secretary, W. H. Fonger, former missionary of this district, recalled that when he made his first trip to Abra 25 years ago, it took him eleven hours by oxcart to go from Vigan to Bangued, a distance we now cover by jeep in two hours. This year he made the 255 mile trip from Manila in the American Bible Society truck in ten and a half hours.

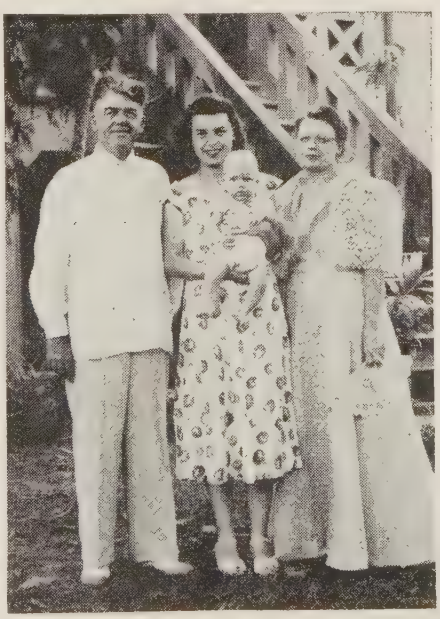
But distance in Abra is still ofttimes counted in hiking hours. From the new Lamao High School up in the Abra mountains, Wilmer Heisey and his high school chorus of 22 young people hiked ten hours, then rode a bus two more hours to reach the convention. Whenever called upon, they responded joyously with the great hymns and choruses of the church, their voices blending in beautiful harmony. We watched them start again in a big bus, but in our minds we could see them hiking, single file, up the mountain trail. We rejoiced in their courage and breathed a prayer for them in the greater task of surplanting old pagan customs with the Christian way.

Mr. and Mrs. Heisey and Misses Nora and Irene Eshilmann of the Mennonite Relief Unit have given two years of heroic service to this high school.

In the last session of the Ilocano Convention, the churches joined in giving their president, Pablo Bringas, a good send-off as he leaves in late summer for the States to attend the International Convention in Cincinnati, Ohio. The last Sunday in June was "Bringas Day" when the churches sent love gifts and pictures for him to share with their brethren in the States.

Once again the mission house in Vigan is bright with the soft coos and smiles of a junior missionary, George Christopher Cherryhomes, who was born on January 30. His mother, Margaret, arrived from China, December 10, to stay with her parents, Paul D. and Alletta B. Kennedy, until it is possible for her to rejoin her husband. Chris's father, George Cherryhomes, has remained at his mission work in China, where he has been behind the Communist lines since January 23.

—Alletta B. Kennedy,
Vigan, Philippine Islands



Mr. and Mrs. Paul Kennedy with daughter, Margaret Kennedy Cherryhomes in the center holding little Chris.

Government Visitors at Mondombe

Some of the highlights of the past few months at Mondombe have been several distinguished visitors. The Government Inspector of Schools paid us his first visit in January. He was here for only one school day and a half, but he was efficient, thorough, helpful in his suggestions, and fair in his judgments.

Our second visitor was the Governor General of the Colony, Monsieur Jungers, with his personal secretary. It is the first time in the history of the Juapa River that a Governor General ever made the extra effort to pass through our forest section of poor roads and excessive heat. He made most of the trip in a car and visited every Post—Mission, Government and Commercial—that was anywhere near his route. The natives were thrilled and came for miles to see him. The blacksmith from our village said in answer to his own question, Why the Visit?, "We thought he came to give us village people good jobs and plenty of money so we can have bicycles, sewing machines, shirts and lanterns without going to the cities to work for a white man where they pay big wages." He about hit the nail on the head because there is a definite effort and movement to keep the people in the villages and to develop agriculture.

—Gertrude Shoemaker,
Belgian Congo

Stay-At-Home Camp at M. C. I.

The Girls' Department at Mexican Christian Institute, San Antonio, Texas, held an 8-weeks' Stay-At-Home Camp designed to meet the needs of three age-groups: the 6-8, the 9-11, and the 12 and over. The two younger groups came together twice a week, while the older group came only on Fridays.

The June Camp included activities for 8 clubs, with 20 classes and 34 sessions of free play under supervision. The total attendance was 1,782. Classes included sewing, cooking, crafts, art, piano lessons, etc. The free play was under very close supervision.

—E. G. Luna

More Than a Problem of Health

Squeezed in between Thanksgiving and Christmas is the two-day Pendra Road, India, Agricultural Fair. Last year Kenneth entered some sweet potatoes from his garden to earn a first prize in the shape of a budded orange tree.

This Fair, as well as being a demonstration for better means of living in this land of poverty, offered the evangelistic workers an opportunity to picture the life of Jesus, and gave the medical staff a chance to tell a story in foods and drugs and feltograph pictures. All of this helps to show the Christian and the non-Christian alike a bit of Christianity applied to Indian life. If the common people come to know the more satisfactory ways of living,

and if they can free themselves from the fears and superstitions that restrain them, and if they become economically able to make the changes, we might have cause to wonder at the development here.

Malaria might be taken as a point in question. We usually think of it as a problem of health. It is, but here it also has a big economic factor. Mosquito nets are beyond the reach of most people and screening is not even thought of. It is cheaper to sleep with the covers over your head. And the open fire in the one room house helps to smoke out the mosquitoes, for the time being.

Some months ago I was examining a patient. As I studied her blood smear, I focused down on thirty-two malarial parasites in one oil immersion field. The patient's chief complaint was fever. She also had a headache. Later I passed that way and inquired of her. She was in bed again—with fever.

—Dr. and Mrs. Kenneth W. Bonham, *Pendra Road, C.P., India*

Missionary Worship Service

Theme: Within the Family of God

OCTOBER

He is Not Far from Each One of Us

Call to Worship:

Why search for God in every distant place?
Behold! He doth forever by us stand.
He walks beside us every day.
We touch him when we touch a brother's hand.

Prayer:

O merciful God, what would we do without the sense of thy comforting presence. Thou art our gracious companion, near us when we are lonely, ready to reassure us when we are afraid, to strengthen us in our weakness, and to reinforce us when we are tempted. Though we travel to far places thou dost unite us in spirit with those we love. In the midst of our anxiety thou dost bring inner peace and calm. When we sin against thee, thou dost tug at our hearts, and when we repent thou dost forgive us. We thank thee, our Father, for thy comforting presence and for thy forgiving love. Amen.

Hymn: "How Strong and Sweet My Father's Care" *(Christian Worship: A Hymnal,* 168)

Leader:

How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere!

Children like to sing this hymn. They have fears and worries about which adults know little. That may be why the sentiment of this song so appeals to them. Those who have been taught by loving parents and faithful teachers that the heavenly Father knows what they do and watches over them have this sense of his kindly presence caring for them.

God has established a very warm tie with us. How reassuring to a boy in fear or loneliness to hear a familiar voice saying, "Son, it's your father!" Family ties are a symbol of the unbreakable bond of love which unites God to his children. He loved us before we loved him.

God lives in human hearts, in thine, in mine;
We are the vessels of a life divine.

In these trying times the words of Paul, "He is not far from each one of us," bring comfort to many troubled breasts. Would that all men might avail themselves of God's promise that he can be found by all who seek him! Would that each of us would constantly practice his presence!

God is beside us to comfort and cheer;
God is around us so why should we fear?

Scripture:

The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for "In him we live and move and are"; as even some of your poets *(remember that Paul here is speaking of the Athenian poets)* have said, "For we are indeed his offspring."* *(Acts 17:24-28)*

Hymn: "A Mighty Fortress Is Our God" *(Stanzas 1 and 2, Christian Worship: A Hymnal,* 155)

Prayer:

Dear Father, help us to realize that thou art always nigh. Give us grace to recognize the stirrings of thy spirit within our souls and to listen to all thou hast to say. We know thy love includes the world. Forgive our prejudices; forgive our selfish, thoughtless ways; may others find it easier to draw near to thee because of our lives and because we have helped through our church and its great program to extend the knowledge of thee to people both near by and far away. Guide and strengthen us that we in our own community and that people in the world community may live together as sons and daughters within thy family.

God be in our heads and in our understanding;
God be in our eyes and in our looking;
God be in our mouths and in our speaking;
God be in our hearts and in our thinking.
Bless thou our offerings. Help us
Give as we would to the Master
If we met His loving look.
Give as we would of our substance
If His hand the offering took.
Amen.

Offering

Missionary Benediction

—Dorothy Stovall

*From the **Revised Standard Version.**

In Memoriam

Mrs. Lina C. Bowen, July 9, 1949, Orange, N. J. Services, Wilmington, N. C., and burial Catherine Lake, N. C. Widow of H. C. Bowen, minister for many years in North Carolina and later in Kentucky and Cincinnati. Devoted to the church and missionary work for 74 years. Age 90.

Mrs. Lizzie Ashby, June 29, 1949, Slaughters, Ky. A faithful member of the Christian church. A woman whose daily Christian living was an inspiration and a challenge to all who knew her. Age 82.

Mrs. Cora Whitehead, April 20, 1949, Girard, Kans. A faithful and active member of the Christian church, missionary society, and a Sunday school teacher. She was an inspiration to all who knew her. Age 83.

Mrs. Vora (Sands) Shaw, April 27, 1949, Holton, Ind. A life-long member of the Holton Christian Church. Served as pianist and choir leader, and for many years a teacher of the mother's class. President of the missionary society at the time of her passing.

Myrtle S. Hamilton, May 27, 1949, Springfield, Ill. A faithful member of the Harristown Christian Church, the missionary society, and a Sunday school teacher for many years.

Mrs. Emma Floyd, May 10, 1949, Ariel, Huntington, Mo. Instrumental in organizing the missionary society of the Ariel church several years ago. A Sunday school teacher and a great church worker as long as health permitted. Age 71.

Mrs. Fannie Secrest, June 24, 1949, Van Nuys, Calif. Widow of T. D. Secrest, a minister in Marfa, Texas, at time of his death. A very active member of the missionary society; devout Sunday school teacher; a loving counselor to the young people of the community.

Mrs. Ida Morgan, July 6, 1949, Central City, Ky. Charter member of the missionary society and president for one year. She was secretary of the Ladies Aide Society for 35 years; a Sunday school teacher and choir member. One of the most loyal church members.

Mrs. J. W. Hopper, July 9, 1949, Bardwell, Ky. For many years she served as World Call Secretary of First Christian Church of Bardwell.

Mrs. Mary Alicia T. Wooten, July 14, 1949, Shelby, Miss. A member of Cleveland Christian Church, she was prominent in civic and church activities. Generous giver to benevolences and missions, supporting living link missionaries of the United Society. Age 81.

Mrs. Henry Clay Thompson, July 7, 1949, Miami, Fla. In early years a writer for several religious papers. Life member of C.W.B.M. Active in church circles and a well-known Bible student.

WORLD CALL NEWS ROOM

THE board of trustees of Jarvis Christian College, Hawkins, Texas, and the department of institutional missions of The United Christian Missionary Society have announced that Cleo W. Blackburn has been appointed executive consultant to the administrative body of the college, and that Dr. John Eubanks has been appointed executive vice-president with complete responsibility for administration. Mr. Blackburn studied at Southern Christian Institute, took his B.A. at Butler University and his M.A. at Fisk University. He has completed residence work for his Ph.D. at the University of Pennsylvania and Indiana University. Since 1935 he has been superintendent of Flanner House in Indianapolis. In 1940 he was awarded the Distinguished Service Award of the Junior Chamber of Commerce of Indianapolis for outstanding civic leadership. Mr. Blackburn is an ordained minister of the Disciples of Christ.

Dr. Eubanks is a graduate of Howard University and holds the degrees of A.M. and Ph.D. from the University of Chicago. He is an ordained Disciple minister and has served as educational secretary of the YMCA in Indianapolis and in the southwestern area of the National Council of the YMCA. For the past three years, he has been chairman of the department of social science and professor of sociology at Morris Brown College, Atlanta.

———

W. F. Turner announced his retirement as state secretary of the Washington Christian Missionary Society (Including Northern Idaho) at the state convention held in Olympia, Wash., July 11-14. He had completed 19½ years as state secretary and for 12 years prior to that had served as general western representative of the national boards. Dr. Turner has been elected state secretary emeritus. He has been asked to edit the state paper and to serve as state director of the Crusade during the coming year and to be the consultant of his successor.

Dr. Turner presented his successor, Earl H. Van Doren, to the convention on July 13 when Mr. Van Doren was installed in the office. He is a native of Washington, a graduate of Spokane University, and has been a minister of the Disciples of Christ for 27 years, holding pastorates at Helena, Mont., and Centralia, Wash.

———

E. G. Luna, director of Mexican Christian Institute, while in Cleveland early in the summer for the National Conference of Social Workers and the National Federation of Settlements, participated in a panel on health in settlement work.

Mrs. Albert C. Hofrichter has been appointed secretary of women's missionary organizations for the Disciples of Christ in Maryland, succeeding Miss Neva Huggins. Mrs. Hofrichter studied at Hiram College. She and Mr. Hofrichter, who is a realtor and teacher, have three children. One son, Albert Clifford, is Director of Evangelism and Laymen's Work for the Disciples of Christ in Virginia.

Mae Yoho Ward and Mildred Durrett

Miss Mildred Durrett (right, above), of Wichita Falls, Texas, is in Puerto Rico for eighteen months of work with the Disciples of Christ Mission. Miss Durrett has studied at the University of Puebla, at Puebla, Mexico, and is a graduate of Hardin Junior College (1947) and of the University of Texas (1949). She is a missionary candidate of The United Christian Missionary Society, planning for service in Spanish-speaking countries. Miss Durrett is pictured here with Mrs. Mae Yoho Ward, executive secretary of the department of Latin American Missions, UCMS.

Missionary Register

Arriving from the Field:

Miss Anna K. Bender, on furlough from India, arrived in the United States early in August.

Departing for the Field:

Miss Margaret Lawrence sailed August 26 for China.

Mr. and Mrs. L. Franklin White and three children will sail for India early in September.

Mr. and Mrs. Kenneth L. Potee will sail for India the middle of October.

Mr. and Mrs. Paul C. Kepple will return to Mexico during the fall.

Dr. Bruce L. Kershner, author, lecturer and former Butler University professor of Bible, died July 12 in Indianapolis. He was 78 years old. Dr. Kershner held A.B. and M.A. degrees from Bethany College (W. Va.), and had done graduate work at the University of Chicago. As a young man he held pastorates at Belle Vernon, Pittsburgh and Beaver Falls, Penna., and taught at Bethany and Mar Colleges. In 1905 he went to Manila where he organized the missionary and educational work of the Disciples of Christ in the Philippines. For ten years he served as president of Manila College of the Bible and professor at Manila Union Seminary. From 1918 to 1925 he taught at Lynchburg College (Va.), and then came to Butler University.

He was the brother of Dean Frederick D. Kershner of the Graduate School of Religion, Butler University.

———

Miss Janet Holroyd has resigned as secretarial assistant in the foreign division of The United Christian Missionary Society. She will enroll in the Graduate School of Columbia University for the fall semester to study for an M.A. degree while working with the Foreign Missions Conference of North America in New York City. Miss Holroyd is the daughter of Mr. and Mrs. H. T. Holroyd, Disciples of Christ missionaries in Mexico.

———

Mrs. Roy H. Horner (Jane Ellen Miller) has resigned as director of youth work in the department of missionary organizations of The United Christian Missionary Society, effective September 1. During her three years in the position, Mrs. Horner has been responsible for the planning and promotion of the Christian World Friendship Fund and the administration of youth meets. She will continue to reside in Indianapolis.

Charles C. Mills of Indianapolis succeeds Mrs. Horner as director of youth work. He has been serving as minister of education at the Olive Branch Christian Church in Indianapolis. Prior to that he was student minister of the Garfield Christian Church in the same city. Mr. Mills, a native of Illinois, received the B.S. degree from the University of Illinois in 1942 and has completed the residence work for the B.D. degree at Butler University, Graduate School of Religion.

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Mrs. Eva Alice Springer, former missionary to India, will take up residence at the Lenoir Memorial Home, Columbia, Missouri, when the home is ready to receive guests early in September. Since Mrs.

Springer returned from the mission field, she has made her home in Indianapolis.

———

Mrs. Laura Emma Carmichael died in Indianapolis June 23 at the age of 96. She was the mother of Miss Florence Carmichael who retired last year as national children's work director of The United Christian Missionary Society. Mrs. Carmichael was the grandmother of song-writer Hoagy Carmichael.

———

Mrs. B. H. Bruner succeeds Miss Pearl Jones as state secretary of Indiana Women's Christian Missionary Society, beginning September 1. Mrs. Bruner has been state secretary in West Virginia since 1942. She served as one of the district secretaries and as recorder of the Indiana state board of the missionary society from 1930 to 1942. Her daughter, Mary Gregg Bruner, is a missionary candidate of The United Christian Missionary Society planning for service in China, and her husband is a Disciples of Christ minister.

———

Mrs. Matt A. Vernon was killed in an automobile accident near her home at New Iberia, La., on July 27. Mrs. Vernon, formerly Mary Buckner, was the daughter of Dr. Clark Buckner of the Crusade staff. She was a graduate of William Woods College and business manager of the paper edited by her husband, who survives her. There were no children.

———

Seth W. Slaughter, dean of the College of the Bible, Drake University, Des Moines, Iowa, for the past 12 years, has accepted the deanship of the Bible College of Missouri, Columbia, Mo., effective September 1.

Dean Slaughter replaces Dean Carl Agee, who is relinquishing the position for reasons of health, but will remain on the faculty as professor of New Testament.

Prior to his coming to Drake, Dean Slaughter served as dean of Kansas Bible College and had held pastorates in Kansas and Missouri.

Life Recruits for Christian Service

LIFE recruits to full-time Christian service will be presented to the Centennial International Convention of Disciples of Christ, which will meet in Cincinnati, October 25-30, in a special feature of the convention. It is expected that 1000 recruits will participate.

Arrangements are being made with a local committee for hostel accommodations for students and young people attending the convention, with an effort to keep expenses for young people at a minimum. Congregations with life recruits are encouraged to help make it possible for their recruits to be there.

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Eddie Calls For Christian Action In Asia

CALLING upon Asian Christians not to leave the demand for economic justice to the Communists, Dr. Sherwood Eddy, a well-known evangelist, says that for the most part, Christians are "blind, deaf and dumb to any need or demand for justice."

Dr. Eddy, who is touring the Far East, reports that "all Asia is in revolution. Nearly everywhere, from India to Indonesia and from China to Ceylon—except where men like Gandhi and Nehru have led the revolution—the revolutionary movement is Communist led, and follows a single pattern set by Moscow."

In his article, "Religion and Politics in India," (*The Guardian,* Madras, April 21, 1949), Dr. Eddy takes particular note of the force of communism among young people. "We have found communism appealing to and often penetrating the student body in every college we have visited in India."

Dr. Eddy took particular note of the psychology behind such movements, as seen from the letter sent to an isolated Christian college in Travancore where a strike was being held, written by a communist leader who had been driven underground. "Capture and paralyse your institution and stop its normal functioning. . . . No leniency towards the bogus of 'religion' of your college, or the slave power of your State. Let no rules, morals and principles of the present society deter us."

Dr. Eddy said in his article, "One of the striking things about this letter is that its writer has been, at least until recently, known as a Christian. He was convinced that the demand for economic justice, made first by the prophet Amos twenty-seven centuries ago, was fundamental, but that Christians were completely blind to the need for justice and were making no demand for it. He observed that this was even more true of the Hindus and all other religious sects, and that even the Socialists were making no effective demand for justice but left that powerful weapon almost exclusively to the Communists. Accordingly, he joined the Communist Party and, when asked in his application questionnaire why he became a Communist, replied, 'because I am a Christian.'

"Many students trod his path and became in time bigoted atheists and violent Communists who repudiated all moral principles. Since they could not serve two masters, they had discarded the moral order and the teaching of Christ and had wholeheartedly embraced the command of Lenin: 'We must be ready for deceit, trickery, lawbreaking, withholding and concealing of truth.'

"While the mighty weapon of the demand for economic justice is left to the Communists in the revolution that is now sweeping across Asia, I have found the Christians of India and Ceylon, like those of Japan, Korea and China, and for the most part, like Christians of America, sitting quite complacently—blind, deaf and dumb to any need or demand for justice. I believe that the call of the hour is to put our own house in order; to demand and to give justice to all. . . ."—E.P.S.

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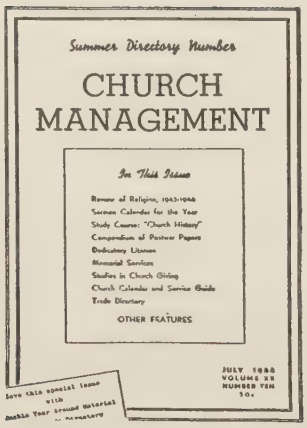

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Victory Day in the Coke Regio

JULY 1, 1949, marked the terminatio of the Coke Region Mission Work an the beginning of self-support for the Firs Christian Church, Republic, Pa. This even which closed forty years of mission wor in the southwest coal fields by the Pen nsylvania Christian Missionary Society an The United Christian Missionary Society was celebrated on Victory Day, July 10

Ray G. Manley and A. F. Hanes initiate the work in the Republic area in 1912. The former had been working in the New Salem area since 1909. The first few years saw rapid growth. In 1920 a congregation o 100 chartered members was organized. The congregation moved to Republic from an adjoining town in 1927, and in the follow ing year the present building was constructed. The property—building, parsonage janitor's home—was debt free in 1945. By this time the church owned and operated three busses which served twelve outlying communities in a six-mile radius. In 1943 and again in 1948 the congregation received 100 or more members into membership.

Willard Wickizer, executive secretary of the department of evangelism and church development of the United Society, brought an appropriate stirring message at the evening Victory Service.

Greetings were received from former missionaries and pastors: Ray G. Manley, A. F. Hanes, Miss Bessie Beckett, D. R. La Rue, Miss Julia Renner, Frank S. Helme, Dwight Stevenson, Thomas E. Pletcher, and S. M. Adamson. Religious workers sent out by the church included Donald Cover, J. Raymond Walls, Miss Caroline Watkins, Mrs. Mildred Keppel, Mrs. Inez Pletcher, and Walter Calhoun. Several state and national workers also brought greetings.

Mr. Manley, who served thirty years in the Coke Region, brought the sermon at the morning service. One of our national leaders once said that he "accomplished one of the most outstanding services in our brotherhood."

The church now numbers 525 members, is moving ahead in the Crusade for a Christian World, and looks to the future to serve its needy communities with more effective programs and consecration of all.

—JOHN H. KEPPEL, JR.,
Minister

Gains Continue To Grow

The offerings from the churches, Bible schools, missionary societies, councils, youth groups, children's groups and individuals comprising the amount reported by the cooperating agencies, as well as the amount received direct by the Unified Promotion, subject to percentage division totaled $2,140,004.12. This was a gain of $17,687.59 over the previous year from the same sources. In addition, $209,853.20 in gifts designated over and above the percentages was received.

—C. O. HAWLEY

World Christmas Festival

The Committee on World Friendship Among Children, of the Church World Service, has announced the need for immediate activity in making ready the gift boxes to be shipped overseas for distribution to children, without discrimination, at World Christmas Festivals to be held December 15.

If not already available, complete instructions for packing and mailing may be obtained from the Committee, Church World Service, 214 East 21st Street, New York 10, N. Y.

A Filipino Brotherhood Dinner

The invitation had read, "You are invited to a brotherhood dinner." It was seven o'clock when we drove up to the door of the Memorial Church of Christ in Paco, Manila. The pastor, young Aurelio de Castro, a sophomore in the Union Theological Seminary, met us. The congregation and guests sat together in the chapel and sang hymns. Then Mr. Castro stood up to preach to us. Speaking at times in Tagalog, at times in English, he said, "You have been invited to a brotherhood dinner. You have not been invited to a banquet."

He talked first of sacrifice, of those first disciples of our Lord, of the first missionaries to the Philippines, of the early Filipino pastors and evangelists. He spoke of the hungry in the Philippines and around the world; not only the hungry in body, but also the hungry in soul. In thoughtful singing we united in the hymn, "In Christ There Is No East or West."

As we sat around the table in the pastor's house at the rear of the chapel, we were served a watery soup. "This," he said, "is to remind you of the hungry in the world today." The next course was a small portion of a very inferior grade of rice to remind us of the hungry in the Orient. A tiny piece of boiled potato told us of the starving in Europe; while a crust of bread spoke for the hungry in America.

When the plates were removed we found an offering envelope, and while we sat in silent prayer and meditation, we each consecrated our offering and ourselves.

Where will the offering go? One-half of it goes to help the hungry in this community. The other half will go to help support a Filipino missionary to the pagan people in the mountains of Apayao.

—Norwood and Wilma Tye

Wanted: Copies of Christian Union Quarterly

Copies of the *Christian Union Quarterly*, edited by Peter Ainslie, are in great demand. Especially needed are Vols. I through VII, and the 1933, 1934, 1935 issues. Persons with copies to give away or sell, get in touch with

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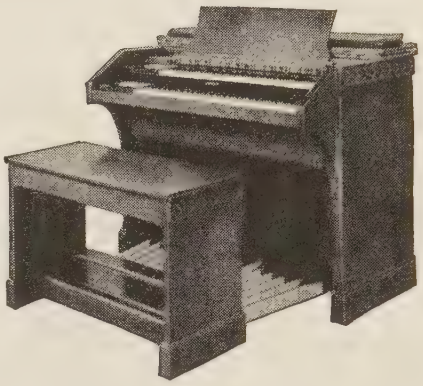

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October 9-16

The First National Leprosy Missions Week has been announced for October 9-16, by Raymond P. Currier, executive secretary, American Mission to Lepers. It precedes the 42nd Annual Convention of the Mission, Boston, Mass., October 19-20.

In and near the town of Mungeli, India, and at two places in the Belgian Congo —Lotumbe and Mondombe—Disciples of Christ missionaries are caring for people with leprosy, often healing them. In Paraguay, a colony of close to 400 patients near the village of Sapucay has long had the devoted services of members of the Disciples Mission. Projected for the near future are plans for a new colony in another section of Paraguay.

Publications Received

The First Assembly Of The World Council Of Churches (The Official Report), by W. A. Visser 't Hooft. New York. Harper & Brothers. $3.50.

Before You Marry, by Sylvanus M. Duvall. New York. Association Press. $2.50.

The Vatican In World Politics, by Avro Manhattan. New York. Gaer Associates. $3.75.

How To Teach The Bible, by Joseph M. Gettys. Richmond, Va. John Knox Press. $2.00.

The Oscar S. Straus Memorial Volume. Edited with an introduction by George S. Hellman. Published for the Oscar S. Straus Memorial Association by the Columbia University Press. New York City. Price unknown.

Disciples Of Christ In Cooperative Service, by Maxine Semones Miller. Indianapolis. United Christian Missionary Society. 15 cents.

Toshio And Tama, by Anne M. Halladay. New York. Friendship Press. $1.75.

Where The Carp Banners Fly, by Grace W. McGavran. New York. Friendship Press. Cloth, $1.75.

Japan Begins Again, by William C. Kerr. New York. Friendship Press. Cloth, $1.50; paper, $1.00.

Songs From The Land Of Dawn, by Toyohiko Kagawa, and other Japanese Poets. New York. Friendship Press. Paper, $1.50.

No Coward Soul, by David A. MacLennan. New York. Oxford University Press, Inc. $3.00.

The Haunted House At Sugar Creek, by Paul Hutchens. Wheaton, Ill. Van Kampen Press. Price unknown.

Withering Grass, Novel by Bernard Palmer. Wheaton, Ill. Van Kampen Press. $2.00.

Blasting The Missionary Trail, by E. Myers Harrison. Wheaton, Ill. Van Kampen Press. $1.50.

Men Working, by Ralph A. Felton. A Study of Voluntary Labor Gifts. Published by the author, Drew Seminary, Madison, N. J. 30 cents.

Missions And The American Mind, Kenneth Scott Latourette. Indianapolis. National Foundation Press. Cloth, $1.00; paper, 25c.

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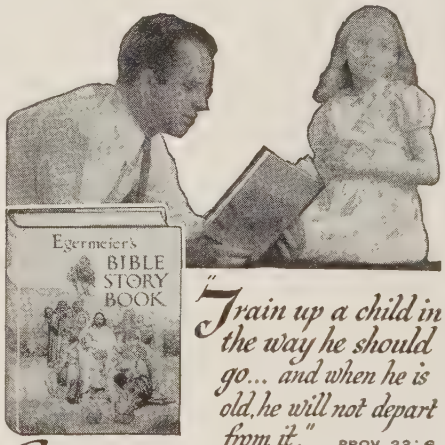

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The Elephant Hunt

By ROBIN COBBLE*

WE had a bit of excitement one day last March; one of those things which comes once in a term of missionary service on the field here. Nancy, six years old, and I were overlooking some work that the carpenters were doing; as we were coming back, a lad called to us that there was an elephant across the river trying to pick a fight with some of our sawyers. Nancy and I went to the edge of the river where we could see across, and about that time the elephant trumpeted. The folk from across the river shouted for us to come over and kill him.

I came in and got the rifle Dad bought for me, cleaned it out and got some shells. I told Bobby, twelve years old, to go tell Mother that we were going across the river to shoot that mad elephant. He was so excited that he did not have to be told twice. He got our 22 rifle and took three boxes of shells with him! Dr. Pearson came along with his movie camera.

We got across the river in no time with five paddlers. When we got up to within about 15 yards of the land, Bobby began to ask when we were going to stop. He was in the front of the canoe! By then we could see the elephant which was only about 15 yards, or less, from the shore. He was behind some bushes.

We got within 10 yards from the shore. I thought he was facing us and aimed where I thought his eye should be, judging by the switching of his "trunk." I shot and he fell, but did not lie still as he should have done. I put two more shots in him and Bobby was firing like mad. Then I noticed that the "other end" of the elephant was getting up! I had shot him in his hind leg instead of his head, mistaking his tail for his trunk! When he began getting up on his forelegs, I fired at his ear, but did not knock him down. He kept coming around toward us and by the time he was facing us he was not more than 15 yards from the edge of the river. I though he was going to get right in the canoe with us! Bobby shouted, "Where shall I shoot him, Daddy?" I replied, "Let him have it in the eye." That is just where Bobby shot him, and one between the eyes. I put a real bullet between the eyes and then another to be sure, while Bobby sank in a couple more.

This time the elephant fell for the last time. His trunk was about 10 yards from Bobby. It was all over in about two or three minutes. My first shot fortunately had broken his hip bone, and the second his other hip bone. That was all that kept him from rushing us.

The mail boat was coming past, so it stopped to see the elephant while we went back in the canoe and got the ladies. We took several pictures and then had the elephant divided up amongst the villagers and the Mission.

Six-Year-Old Nancy's Version

Daddy and I were out at the sentry's house. The shoemaker came along and said that there was an elephant across the river. Daddy said that we could go and hear it. It bellowed twice and Daddy said that it was scolding some people. A boat was here at that time. Daddy said that Bobby and he would go across and kill the elephant. So they went across and killed it. . . . Now I am going to tell you about how they shot it. Daddy shot it in its back leg. It fell as it turned around. Bobby shot three times in him. Then Daddy shot but the thing tried to get up to kill them. Bobby shot the elephant in his eye. Then he shot him in his forehead. Daddy killed him all the way. Then we went over and saw it. I had a blanket and a new slide. The new slide was sliding down the elephant! The blanket was its ear!

*Mr. and Mrs. Robin Cobble are missionaries to the Belgian Congo, having recently come to the States for furlough. This story is reprinted from **Congo Cobwebs**, edited by the Cobble family.

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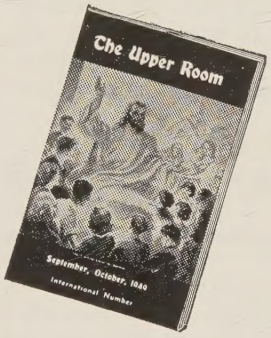

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Here and There . . . with *World Call*

A FEW weeks ago *Miss Florence Halcomb* and *Mrs. Ruth Moss,* two clerks in the WORLD CALL office, laid down their pencils and sighed with relief because the figuring was completed on another Ten Percent Legion. They had delved into the 1948 Year Book for reports on church memberships. They had totaled all subscriptions sent in by the churches between July 1, 1948, and June 30, 1949. Then they had worked three thousand problems in division and finally came up with some ponderable figures.

In 3,215 churches there are WORLD CALL subscribers. In 683 of these churches at least ten per cent of the resident members are WORLD CALL subscribers. In 159 churches twenty per cent or more persons subscribe to WORLD CALL. A total of 1,159 churches held their own or even increased their number of WORLD CALL subscriptions over the previous year.

The Ten Percent Legion churches are listed on pages 27, 28, 29 in this issue. As an extra "pat on the back" WORLD CALL has sent each legion church an award of honor certificate to post on its bulletin board.

So much for the bright side of the report. Some comparative figures need to be weighed.

This year's Ten Percent Legion shows 329 fewer churches qualifying than in the year 1947-1948, while 2,056 churches lost some of the subscribers which they reported in the previous year. Here is a problem to be faced by the churches as well as the publishers and promoters of WORLD CALL.

Only about 150,000 people are reading WORLD CALL each month. Out of a Disciples membership of over a million and a half persons this is a scant ten per cent. If this is the percentage of members now reading all of the brotherhood publications, the churches are having to depend upon too few of their members for informed leadership.

Since 1944, the Committee on the Promotion of Christian Literature has been working on the problem of too little reading in the churches. During the 1948 observance of Christian Literature Week, more than 1,100 churches in the United States and Canada made an effort to stimulate the use of good literature. These churches put out book displays, suggested daily Bible readings, put on programs about Christian literature, and started church lending libraries.

Again this year, Christian Literature Week will be observed in interested churches from October 30 to November 6. This month a packet of material to guide the churches in setting up their observance is being sent out by the committee from the offices of the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

Persons who want to do something to build up more interest in good reading among their fellow church members can secure copies of the Christian Literature Week packet by sending a request to the above address.

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1948, to June 30, 1949 Compared with July 1, 1947, to June 30, 1948

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$ 930,729.85	$ 935,685.10	$129,181.54	$138,870.97
Bible Schools	386,784.71	383,617.77	10,784.63	12,027.83
Women's Missionary Societies	241,934.81	221,131.35	5,689.85	9,756.70
Councils	436,717.18	479,998.22	11,253.64	10,467.11
Young Matrons' Missionary Societies	9,276.87	9,959.10	407.25	75.00
Guilds	41,379.95	42,808.09	1,582.74	947.14
Youth Groups	49,220.18	46,253.29	1,350.17	1,040.98
Children's Groups	3,691.22	3,307.99	368.56	472.52
Individuals	22,581.46	17,243.21	62,452.23	36,194.95
Grand Totals	$2,122,316.53	$2,140,004.12	$223,070.61	$209,853.20
Adult Missionary Organizations Totals	$ 729,308.81	$ 753,896.76	$ 18,933.48	$ 21,245.95

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $17,687.59.

Last Column

Little "Tael"

He was born a Negrito in the Philippin forest. His childhood was spent in rud shelters under banana leaves, wrapped a night in bark cloth, and chasing an racing the fish all day along the stream of the forest with only a charm about hi neck for underwear.

Then came the great rainy season whe the river waters rose high for days an days. The cold of the dripping forest an the muck of the mud and overflow de stroyed the family's natural opportunity for fish and forest food. Cold and hunge drove them down the river to the trading store.

The "trader" drove a hard bargain. "You need a sack of rice. I need a servant boy to carry wood and water, to sweep and cook. My children must go to school. All right, I'll give you a sack of rice for your six-year-old, big-eyed son with only a bark loin cloth."

They took the sack of rice. They left the son. No one else had food or mercy. It was a son or starvation for the timid forest family.

Now he haunts me as I stop at the trader's store to buy a coca cola or a plate of rice. I see his large wondering eyes following me as he sweeps, cooks, and carries loads. He is as obedient as an animal to his master. He never asks a question. He serves and sleeps without hope or affection.

I remember my Master who was moved with compassion when he saw the multitudes, but I, even his servant, do not yet know all the answers to free little "Tael" from his chains.

—PAUL KENNEDY, *Missionary*

Pet Show

The most outstanding "mass" event for the younger membership at Mexican Christian Institute in June was the second annual Pet Show held on the playground. Almost 60 different pets were entered, ranging from fleas to dogs and rabbits. Many prizes were awarded. Four volunteers were used as judges—a job which required measuring tails, ears, etc. Besides the participants, the event brought around 110 observers, many of whom were parents of the children. Most of the children have started to make plans for the 1950 Pet Show.

—E. G. LUNA

In a school examination paper appeared the question, "Give a brief account of the creation of man." One little girl answered: "First, God created Adam. He looked at him and said, 'I think if I tried again I could do better.' Then he created Eve."

The second grade teacher was answering questions about different things, when a little girl asked, "Miss Dunlap, do you like teaching?" Before she could answer, a sandy-haired boy piped up, "Gee, it's better'n *working,* ain't it?"—*Arkansas Methodist.*

GOD — AND THE MINISTRY

"These twelve Jesus sent forth, and charged them, saying . . . . 'as ye go, preach' . . . . "

"Then they that received his word were baptized; and there were added unto them in that day about three thousand souls." Thus it began: *first, the ministry; then, the church.*

The finer the ministry, the more effective is the will of God in the church.

We invite your church to share with thousands of brotherhood congregations in observing October 9-16 as

THE WEEK OF THE MINISTRY

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